

THE
MONTHLY MISCELLANY
OR,
VERMONT MAGAZINE.

VOLUME I.—NUMBER VI.

FOR SEPTEMBER, —Annoque Domini, 1794.

*Our constant aim shall be, with themes refin'd,
To guide the manners and enrich the mind;
To give to genuine sentiment deep root,
And teach the young ideas how to shoot.—*

—ANON.—

'Tis not in Mortals to command success,
But we'll do more.—We'll deserve it.—
Addison's Cato.

—BENNINGTON: FROM THE PRESS OF A. HASWELL.—

—1794.—

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OF
MOUNTAIN LIFE

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T H E
MONTHLY MISCELLANY;
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OF THE ARTIFICES OF ANIMALS.

(*Extract of Smellie's Natural History*)

IT will be recollected, that many instances of the dexterity and artifices employed by different animals in various parts of their manners and œconomy, have been occasionally mentioned in several of the foregoing chapters. This circumstance, to avoid repetitions, will necessarily render the present chapter proportionally short.

The artifices practised by animals proceed from several motives, many of which are purely instinctive, and others are acquired by experience and imitation. Their arts, in general, are called forth and exerted by three great and important causes—the love of life, the desire of multiplying and continuing the species, and that strong attachment which every animal has to its offspring. These are the

sources from which all the movements, all the dexterity, and all the sagacity of animals originate. The principle of self-preservation is instinctive, and strongly impressed upon the minds of all animated beings. It gives rise to innumerable arts of attack and defence, and not unfrequently to surprising exertions of sagacity and genius. The same remark is applicable to the desire of multiplication, and to parental affection. Upon this subject we shall, as usual, give some examples of animal artifice, which may both amuse and inform some readers.

When a bear, or other rapacious animal, attacks cattle, they instantly join and form a phalanx for mutual defence. In the same circumstances horses rank up in lines,

lines, and beat off the enemy with their heels. Pompidon tells us, that the small Norwegian horses, when attacked by bears, instead of striking with their hind-legs, rear, and by quick and repeated strokes with their fore-feet either kill the enemy, or oblige him to retire. This curious, and generally successful defence, is frequently performed in the woods, while a traveller is sitting on the horse's back. It has often been remarked, that troops of wild horses, when sleeping either in plains or in the forest, have always one of their number awake, who acts as a centinel, and gives notice of any approaching danger.

Margraaf informs us, that the monkeys in Brazil, while they are sleeping on the trees, have uniformly a centinel to warn them of the approach of the tiger, or other rapacious animals; and that, if ever this centinel is found sleeping, his companions instantly tear him in pieces for his neglect of duty. For the same purpose, when a troop of monkeys are committing depredations on the fruits of a garden, a centinel is placed on an eminence, who, when any person appears, makes a certain chattering noise, which the rest understand to be a signal for retreat, and immediately fly off and make their escape.

The deer-kind are remarkable for the arts they employ in order to deceive the dogs. With this view the stag often returns twice or thrice upon his former steps. He endeavours to raise hinds or younger stags to follow him, and to draw off the dogs from the immediate object of their pursuit. If he succeeds in this attempt, he then flies off with redoubled speed, or springs off at a side, and lies

down on his belly to conceal himself. When in this situation, if by any means his foot is recovered by the dogs, they pursue him with more advantage, because he is now considerably fatigued. Their ardour increases in proportion to his feebleness; and the scent becomes stronger as he grows warm. From these circumstances the dogs augment their cries and their speed; and, though the stag employs more arts of escape than formerly, as his swiftness is diminished, his doublings and artifices become gradually less effectual. No other resource is now left him but to fly from the earth which he treads, and go into the waters, in order to cut off the scent from the dogs, when the huntsmen again endeavour to put them on the track of his foot. After taking to the water, the stag is so much exhausted that he is incapable of running much farther, and is soon at bay, or, in other words, turns and defends himself against the hounds. In this situation he often wounds the dogs, and even the huntsmen, by blows with his horns, till one of them cuts his hams to make him fall, and then puts a period to his life. The fallow deer is more delicate, less savage, and approaches nearer to the domestic state than the stag. The males, during the rutting season, make a bellowing noise, but with a low and interrupted voice. They are not so furious as the stag. They never depart from their own country in quest of females; but they bravely fight for the possession of their mistresses. They associate in herds, which generally keep together. When great numbers are assembled in one park, they commonly

commonly form themselves into two distinct troops, which soon become hostile, because they are both ambitious of possessing the same part of the inclosure. Each of these troops has its own chief or leader, who always marches foremost, and he is uniformly the oldest and strongest of the flock. The others follow him; and the whole draw up in order of battle to force the other troop, who observe the same conduct, from the best pasture. The regularity with which these combats are conducted is singular. They make regular attacks, fight with courage, and never think themselves vanquished by one check; for the battle is daily renewed till the weaker are completely defeated, and obliged to remain in the worst pasture. They love elevated and hilly countries. When hunted, they run not straight out, like the stag, but double, and endeavour to conceal themselves from the dogs by various artifices, and by substituting other animals in their place. When fatigued and heated, however, they take the water, but never attempt to cross such large rivers as the stag. Thus, between the chase of the fallow deer and of the stag there is no material difference. Their sagacity and instincts, their shifts and doublings, are the same, only they are more frequently practised by the fallow-deer. As he runs not so far before the dogs, and is less enterprising, he has oftener occasion to change, to substitute another in his place, to double, return upon his former tracks, &c. which renders the hunting of the fallow-deer more subject to inconveniencies than that of the stag.

The roe-deer is inferior to the stag and fallow-deer both in strength and stature; but he is endowed with more gracefulness, courage, and vivacity. His eyes are more brilliant and animated. His limbs are more nimble; his movements are quicker, and he bounces with equal vigour and agility. He is likewise more crafty, conceals himself with greater address, and derives superior resources from his instincts. Tho' he leaves behind him a stronger scent than the stag, which increases the ardour of the dogs, he knows how to evade their pursuit, by the rapidity with which he commences his flight, and by his numerous doublings. He delays not his arts of defence till his strength begins to fail him; for he no sooner perceives that the first efforts of a rapid flight have been unsuccessful, than he repeatedly returns upon his former steps; and, after confounding, by these opposite motions, the direction he has taken, after intermixing the present with the past emanations of his body, he, by a great bound, rises from the earth, and, retiring to a side, lies down flat on his belly. In this immoveable situation, he often allows the whole pack of his deceived enemies to pass very near him. The roe-deer differs from the stag in disposition, manners, and in almost every natural habit. Instead of associating in herds, they live in separate families. The two parents and the young go together, and never mingle with strangers. They are constant in their amours, and never unfaithful like the stag. The females commonly produce two fawns, the one a male and the other a female.

These

These young animals, who are brought up and nourished together, acquire a mutual affection so strong, that they never depart from each other. This attachment is something more than love; for, though always in company, they feel the rut but once a-year, and it continues only fifteen days. At this period the father drives off the fawns, as if he intended that they should yield their place to those which are to succeed, in order to form new families for themselves. After the rutting season, however, is past, the fawns return to their mother, and continue with her some time longer; after which they separate for ever, and remove to a distance from the place of their nativity. When about to bring forth, the female separates from the male; and, to avoid the wolf, her most dangerous enemy, conceals herself in the deepest recesses of the forest. In a week or two the fawns are able to follow her. When threatened with danger, she hides them in a close thicket; and so strong is her parental affection, that, in order to preserve her offspring from destruction, she presents herself to be chased.

Hares possess not, like rabbits, the art of digging retreats in the earth. But they neither want instinct sufficient for their own preservation, nor sagacity for escaping their enemies. They form seats or nests on the surface of the ground, where they watch, with the most vigilant attention, the approach of any danger. In order to deceive, they conceal themselves between clods of the same colour with that of their own hair. When pursued, they first run with rapidity, and then double, or return upon their former steps. From the place of starting, the females

run not so far as the males; but they double more frequently. Hares hunted in the place where they were brought forth, seldom remove to a great distance from it, but return to their form; and, when chased two days successively, on the second day they perform the same doublings they had practised the day before. When hares run straight out to a great distance, it is a proof that they are strangers. Male hares, especially during the most remarkable period of rutting, which is in the months of January, February, and March, sometimes perform journeys of several miles in quest of mates; but, as soon as they are started by dogs, they fly back to the place of their nativity. 'I have seen a hare,' Fouilloux remarks, 'so sagacious, that, after hearing the hunter's horn, he started from his form, and tho' at the distance of a quarter of a league, went to swim in a pool, and lay down on the rushes in the middle of it, without being chased by the dogs. I have seen a hare, after running two hours before the dogs, push another from his seat, and take possession of it. I have seen others swim over two or three ponds, the narrowest of which was eighty paces broad. I have seen others, after a two hours chase, run into a sheep-fold and lie down among them. I have seen others, when hard pushed, run in among a flock of sheep, and would not leave them. I have seen others, after hearing the noise of the hounds, conceal themselves in the earth. I have seen others run up one side of a hedge, and return by the other, when there was nothing else between them, and

‘ and the dogs. I have seen
‘ others, after running half an
‘ hour, mount an old wall six feet
‘ high, and clap down in a hole
‘ covered with ivy. Lastly, I
‘ have seen others swim over a
‘ river of about eighty paces
‘ broad, oftener than twice, in
‘ the length of two hundred
‘ paces.’

The fox has, in all ages and nations, been celebrated for craftiness and address. Acute and circumspect, sagacious and prudent, he diversifies his conduct, and always reserves some art for unforeseen accidents. Though nimbler than the wolf he trusts not entirely to the swiftness of his course. He knows how to ensure safety, by providing himself with an asylum, to which he retires when danger appears. He is not a vagabond, but lives in a settled habitation, and in a domestic state. The choice of situation, the art of making and rendering a house commodious, and of concealing the avenues which lead to it, imply a superior degree of sentiment and reflection. The fox possesses these qualities, and employs them with dexterity and advantage. He takes up his abode on the border of a wood, and in the neighbourhood of cottages. Here he listens to the crowing of the cocks and the noise of the poultry. He scents them at a distance. He chooses his time with great judgment and discretion. He conceals both his route and his design. He moves forward with caution, sometimes even trailing his body, and seldom makes a fruitless expedition. When he leaps the wall, or gets in underneath it, he ravages the court-yard, puts all the fowls to death, and then retires quietly

with his prey, which he either conceals under the herbage, or carries off to his kennel. In a short time he returns for another, which he carries off and hides in the same manner, but in a different place. In this manner he proceeds till the light of the sun, or some movements perceived in the house, admonish him that it is time to retire to his den. He does much mischief to the bird-catchers. Early in the morning he visits their nets and their bird-lime, and carries off successively all the birds that happen to be entangled. The young hares he hunts in the plains, seizes old ones in their seats, digs out the rabbits in the warrens, finds out the nests of partridges, quails, &c. seizes the mothers on the eggs, and destroys a prodigious number of game. Dogs of all kinds spontaneously hunt the fox. Though his odour be strong, they often prefer him to the stag or the hare. When pursued he runs to his hole; and it is not uncommon to send in terriers to detain him, till the hunters remove the earth above, and either kill or seize him alive. The most certain method, however, of destroying a fox, is to begin with shutting up the hole, to station a man with a gun near the entrance, and then to search about with the dogs. When they fall in with him he immediately makes for his hole. But when he comes up to it, he is met with a discharge from the gun. If the shot misses him he flies off with full speed, takes a wide circuit, and returns again to the hole, where he is fired upon a second time; but when he discovers that the entrance is shut, he darts away straight forward, with the intension of never revisiting

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ing his former habitation. He is next pursued by the hounds, whom he seldom fails to fatigue; because, with much cunning, he passes through the thickest part of the forest, or places of the most difficult access, where the dogs are hardly able to follow him; and when he takes to the plains he runs straight out, without either stopping or doubling. But the most effectual way of destroying foxes, is to lay snares baited with live pigeons, fowls, &c. The fox is an exceedingly voracious animal. Beside all kinds of flesh and fishes, he devours, with equal avidity, eggs, milk, cheese, fruits, and particularly grapes. He is so extremely fond of honey, that he attacks the nests of wild bees. They at first put him to flight by numberless stings; but he retires for the sole purpose of rolling himself on the ground and of crushing the bees. He returns to the charge so often, that he obliges them to abandon the hive, which he soon uncovers, and devours both the honey and the wax. Some time before the female brings forth, she retires, and seldom leaves her hole, where she prepares a bed for her young. When she perceives that her retreat is discovered, and that her young have been disturbed, she carries them off, one by one, into a new habitation. The fox sleeps in a round form, like the dog; but, when he only reposes himself, he lies on his belly with his hind legs extended. It is in this situation that he eyes the birds on the hedges and trees. The birds have such an antipathy against him, that they no sooner perceive him, than they send forth shrill cries to advertise their neighbours of the enemy's approach. The

jays and blackbirds, in particular, follow the fox from tree to tree, sometimes two or three hundred paces, often repeating the watch-cries. The Count de Buffon kept two young foxes, which, when at liberty, attacked the poultry, but after they were chained, they never attempted to touch a single fowl. A living hen was fixed near them for whole nights; and, though destitute of victuals for many hours, in spite of hunger and of opportunity, they never forgot that they were chained, and gave the hen no disturbance.

*The INDIAN COTTAGE, a Tale founded on fact. Translated from the French for the Ver-
nient Magazine.*

(Concluded from page 254.)

MAN'S misfortunes increase with his enjoyments; how much is the emperor to be pitied on whom they all centre! he has to fear civil and foreign wars, and even the objects which ought to prove his consolation and defence, his generals, guards, mollahs, wives and children. The ditch of his fortress is but a weak barrier against the phantoms of superstition; nor can his elephants, however well disciplined, repulse care from his brow. For my part I have nothing of that kind to fear; no tyrant can boast of any power on my soul or body; I can worship God according to the dictates of my conscience, and have nothing to apprehend from any man living, unless I become my own persecutor. Truly a Paria is happier than an emperor! My tears followed these words; I fell on my knees, and sincerely thanked heaven for displaying before my eyes more wretchedness than

I could have fortitude to bear, enabling me thereby to support mine with more fortitude.

Since that I never visited the city of Delhi, but only its suburbs, from thence I observed attentively the stars of the skies, kindly blending their light with that of the fires which enlightened the citizens' habitations, as if the heavens and the city had formed but one harmonious whole. When the moon added its pale glimmering to the scene before my eyes, I was ravished with the sight of the towers, houses, and trees, at once shaded and silvered over, and reflected at a distance in the waters of the Gemma. Then would I wander through those extensive quarters of the town the most solitary, and fancy myself the sole owner of the whole city. Humanity notwithstanding would have denied me there a single handful of rice, so strong was the odium my religion had thrown on me. Denied support among the living, I sought for it among the dead; I devoured the offerings which filial and parental piety had deposited on the tombs in the burying-yards. The silent graves afforded me delightful meditations! Here, would I say, is the city of peace, from whence have disappeared power and pride, and where innocence and virtue have found a retreat; where all the fears annexed to life, even that of death, have vanished. Here is the tavern where the waggoner has *untacked*, and the Paria receives hospitality.—Such reflections as these convinced me that death was a desirable object, and the world at best but despicable. When awakened from such reflections, I use to consider the east, from whence a variety of stars made at each moment their

appearance: although their destination was unknown to me, I felt it was linked with that of mankind, and that nature which rendered necessary to our welfare so many objects which we cannot discover, had certainly made necessary those which fall under our immediate perception. Then would my soul soar to the skies, and rush among the planets; and when aurora mixed its soft and enlivened hue to the feeble light of the stars, I would fain believe I had arrived at the gate of heaven; but as soon as the sun gilded the tops of the pagods, I always vanished as a shade, and, far from men, looked for a thick tree, whose benignant branches might shade me, whilst lulled asleep with the warbling of a variety of birds.

Feeling and unfortunate man, said the English doctor, your recital is very moving: believe me, the greatest part of cities would gain by being seen at night. After all, nature has its nocturnal beauties, which are not the less moving; a famous poet of my country made them the sole subject of his lays. But tell me, how did you contrive to make yourself happy during the day?

It was already a great deal to be happy during the night, answered the Indian: Nature resembles a beautiful woman, who, during the day, shews to the vulgar the beauties of her face, and reveals at night secret beauties to her lover. But whilst solitude affords its enjoyments, it has its privations; it seems to the unfortunate a secure harbour, from whence he sees the storm of other men's passions without being endangered; but at the same time that he exults in the idea of his

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immovability, time glides away with him. We cannot cast an anchor in the river of life; it alike carries away the man who struggles against its current, and him that drifts without resistance; the wife and the fool both arrive at the end of their days, the one after abusing of them, and the other having lost the opportunity of enjoying them. I never pretended to be wiser than nature, neither did I find happiness beyond the laws which it has prescribed to man. I wished above all things a friend who might partake my joys and my sorrows. I looked a long time in vain among my equals, and found none but of an envious disposition; at last I met with one, who was at once sensible, grateful, faithful, and untainted with prejudices. Truly it was not among my own species, but among the animals—it was the dog you now see. He was left at the corner of a street, and was half-starved when I found him. I pitied him, brought him up, and made of him an inseparable friend. It was not enough; I wanted a friend more wretched than a dog, who might be acquainted with all the evils of human society, and help me to support them; who might rest satisfied with the simple bounties of nature, and with whom I would share and enjoy them. It is only by uniting themselves together, that a couple of weak reeds can withstand the tempest. Providence crowned my most sanguine wishes in giving me a good wife. It was at the source of my misfortunes that I found that of my happiness. I discovered, of a moon-shine night in the bar ying yard, a young bramin half covered with her yellow veil. At the sight of a woman of the blood of my ty-

rants, I started with horror; but I drew near again out of compassion, observing the pious care which had brought her there—she was employed in depositing victuals on the turf which covered her mother's ashes; this turf had been burnt alive a few days before with the remains of her husband, and her daughter was at that instant burning incense to raise up her spirit. I could not withhold my tears on seeing one so much more miserable than myself. Alas! thought I, I am bound with the shackles of infamy, but thou bearest the fetters of glory; at worst, I live in security in the bottom of my abyss, whilst thou art always trembling on the brink of thy precipice; the same fate that robbed thee of thy mother, threatens thy own destruction at a future day; thou hast received but one life, and must endure two deaths; if thine own dissolution does not hurry thee to the grave, that of thy husband will bury thee alive.

I sobbed and cried; she re-echoed every sigh; our drowned eyes met and addressed each other in the silent, but eloquent language of grief: She turned her's from me, covered herself with her veil, and disappeared. I returned the following night to the same spot. She had this time provided more bountifully the offering deposited on her mother's tomb: She thought I stood in need of it; but as the bramins often poison the funeral-meats, to frustrate or punish the sacrilegious Parias, that I might eat without fear she had brought nothing but fruits. I was moved beyond expression at that trait of humanity; and to convince her of the respect I entertained for her

sial offering, instead of using any of the fruits, I mixed a few flowers with them. They were poppies, expressive of the lively sympathy which made me share her sorrows. I saw, with inexpressible joy, the next night that she had approved the sincere marks of my homage; the poppies had been watered, and she had deposited a new basket of fruit at some distance from the grave. Pity and gratitude made me bolder; not daring as a Paria to address her, for fear of exposing her, I undertook, as a man, to express all the affections she had awakened in my soul: according to the practice in India, I borrowed, to make myself more intelligible, the language of the flowers: I added to the poppies some marigolds. The following night I found my poppies and marigolds abundantly watered. The succeeding night I assumed new courage. I joined to the two former a flower used by the shoemakers in India, to give their leather a black colour, to signify an humble and unsuccessful love. At the dawn of day I hurried to the tomb, but how great was my disappointment in finding the shoemakers flower dried up for want of a refreshing drop. The ensuing night I deposited with a trembling hand, a beautiful tulip, whose red leaves and black heart were typical of the fires which consumed mine. I was unfortunate enough to find at the next visit my tulip in the same condition I had found the shoemakers flower. I was overwhelmed with grief; however, the day after I brought hither a rose-bud, with its thorns, as a symbol of my hopes mixed with the greatest fears: but how great was my despair, when I found at

day-break my rose-bud far from the tomb! I thought I should run distracted. Whatever might be the consequence, I formed a determined resolution to speak to her. As soon as she appeared the ensuing night I fell at her feet, but could not utter a syllable whilst presenting her with my rose. She spoke first, and addressed me thus: "Unfortunate man, thou speakest of love to me! a few moments more will put an end to my wretched existence. I must follow the example which my mother so lately gave me; I am doomed soon to adorn the funeral-pile of my deceased husband; he was old; I was a child when I married him: adieu! retire speedily and forget me; three days more and I shall be nothing but a small heap of ashes." She accompanied these last words with a deep sigh. For my part, overcome with the keenest sorrow, I addressed her as follows: "Wretched Bramin, nature has dissolved the fetters which society had imposed on you; put the last hand to its work; rid yourself of the chains of superstition; you can do it; you have only to make me your husband." "How!" replied she hastily, "Should I escape death to live with thee in ignominy! ah! if thou sincerely lovest me, let me die in peace." "God forbid!" cried I, "that I should liberate you of your troubles, to plunge you in my misfortunes! Dear Bramin, let us both fly to the thickest recess of the forest; it is safer to confide in the tygers than to depend on men: But the God of heaven, in whom I put my trust, will not forsake us. Let us fly: love, night, thy misfortunes, thy innocence, all is in our

our favour. Let us haste away, miserable widow! Already the cruel pile awaits thee. Methinks I hear thy spouse giving thee the dreadful summons. "Poor weak reed, rest against me, I shall prove thy support." She then casting a brimful eye over her mother's tomb, looking next toward the heavens, and, having seized one of my hands with hers, received my rose with the other. I instantly seized her by the arm, and we set out. I threw her veil in the Gauges, to persuade her relations that she was drowned. We walked several nights along the river, concealing ourselves during the day in the rice fields on its border. We arrived at last in that country which the war has rendered a perfect desert. I pierced the thickest of the wood, where I built this cottage, and planted this garden: here we live happy. I venerate my wife as I do the sun, and love her as the moon. In this retreat we know no privations, we are every thing to each other: We were despised by the world; but as we love one another mutually, the praises I give, or those which I receive from her, are more grateful to us than the plaudits of a whole nation. Whilst he uttered these words, he kept looking at his child in the cradle, and at his wife, who was then crying for joy.

The English doctor, wiping his eyes, told the Paria, truly what is held in honour among men, deserves often their most sovereign contempt; and that which is despised is often entitled to respect. But God is just; you are much happier in your obscure situation, than the chief of the Bramins of Jagrenat with all his glory. He is exposed, as well as his cast, to

all the vicissitudes of an adverse fortune. The Bramins alone bear the weight of the civil wars which so often desolate the beautiful country you inhabit. They are often forced to pay heavy contributions, which are exacted from them on account of the influence which they are so well known to have among the people. But what is still worse for them, they are the first victims of their inhuman religion. They are so used to preach errors, that they are no longer acquainted with truth, justice, humanity, and piety: They are bound themselves with the very chains of superstition, which they attempt to bind their countrymen with: They are forced to wash themselves every moment, to purify themselves, and deny themselves a number of innocent enjoyments; and, what we cannot utter without the strongest abhorrence, in consequence of their barbarous dogma, they see their relations, their mothers, sisters, and daughters burnt to death; such is the revenge nature takes of them for their flagrant violation of its laws. As to you, you have full liberty to be sincere, good, just, hospitable, and pious; and you are guarded against the strokes of fortune, and against the severity of opinions, by your humiliation itself.

This conversation being ended, the Paria took leave of his guest that he might retire to sleep, whilst he himself, with his wife and child, took their nightly abode in another part of the cottage.

The next morning at day-break the doctor was awakened by the singing of the birds perched on the war-tree, and heard as soon the voice of the Paria and that of

his

his wife reciting their morning prayers; he got up, and was exceedingly mortified when opening the door to wish the Paria and his wife a good morning, he discovered that there was no bed in the cottage besides the conjugal couch, and that they had been up all night in order to accommodate him with it. They hastened to prepare his breakfast; during this preparation he indulged himself with a walk in their garden: he found it, like the cottage, surrounded with the arches of the fig-tree, so entangled, that they formed a barrier impenetrable even to the sight. He could only distinguish through their leaves the red flank of the rock, which encircled almost the whole valley near it. There was a small spring which watered this little garden, planted without order, where could be observed a variety of fruit trees promiscuously grown up, some in full blossom, others loaded with fruit; even their trunks were covered with green; the bethel crept round the arack palm-trees, and the pepper through the sugar-canes. The air was impregnated with their different perfumes. Although the greatest part of the trees were yet shaded, the first rays of the sun had already gilded their proud heads. A number of red birds sparkling like fire played over them, and a variety of other birds under the damp leaves, whilst on their nest, feasted the ears with the most harmonious sounds. The doctor was still walking under those delightful shades, perfectly free of any ambitious or learned thoughts, when the Paria came to give him notice that breakfast was ready. Your garden is delicious, observed the Englishman; the only fault I

find with it, is its small size: if I was in your place, I would add to it a bowling-green, and extend it through the forest. My lord, answered the Paria, the less room we occupy the securer we are; one leaf is sufficient to cover the nest of the hum-bird. They arrived, whilst making that observation, to the cottage, where they found the Paria's wife suckling her babe. She had served breakfast. The repast being ended, and the doctor preparing to depart, the Indian told him, Sir, the country is yet inundated with the last night's rain, the roads are not passable, spend this day with us. I cannot, said the doctor; I have too many people with me. I understand you, resumed the Paria, you are impatient to quit the country of the Bramins, that you may live among the Christians, whose benevolent religion teaches them to live like brothers. The doctor rose and sighed: The Paria beckoned his wife, who, with a downcast eye, and without speaking a word, presented the doctor with a basket of flowers and fruit. The Paria at the same time addressing the Englishman, My lord, said he, you must excuse our poverty; we have not, according to the Indian custom, grey amber or aloes wood to perfume our guests; we have nothing but flowers and fruits; I hope you will not despise that basket and its contents, which my wife gathered on purpose: You will not find among the flowers any poppies or marigolds, but jessamine, lavender, and bergamots; the lasting of their perfume is symbolical of our affection, which will endure after you are gone from us. The doctor took the basket, and answered

swered to the Paria, I cannot express the gratitude I feel for your kind hospitality, and I am equally at a loss to find terms expressive of my esteem for you: accept this gold watch; I bought her of Greenham, the best workman in London; you need not wind her up but once a year. My lord, replied the Paria, we have no occasion for a watch, we enjoy one that is never out of order, that is the sun. My watch strikes every hour, added the doctor; our birds sing them, rejoined the Paria. At least receive these coral branches, said the doctor, to make red necklaces for your wife and child. My wife and child will never want red necklaces as long as we sow Angola peas, answered the Paria. You must at least accept of these pistols, to defend yourselves from thieves in your solitude. Poverty is a certain shield against thieves, replied the Paria; the silver on your arms might tempt them to disturb our peace. In the name of that God who protects us, and of whom we expect our reward, do no longer attempt to rob us of the price of our hospitality. I would be glad, however, if you would accept and preserve something in remembrance of me. Well, worthy guest, observed the Paria, since you so much insist on it, I shall propose you an exchange, give me your pipe, and receive mine: When I shall smoke in your pipe, I shall remember with pleasure, that an European pander did not disdain receiving hospitality from a poor Paria. The doctor instantly presented him with his pipe, made of English leather, and the bowl of which was lined with yellow amber; he received in exchange that of the Paria, its bowl

was composed of baked earth, and its pipe of a small bamboo reed. He afterwards called his people, who were very uncomfortable, owing to the chillness of the night to which they had been exposed, and having embraced the Paria, he resumed his seat in his sedan. The Paria's wife, with her child in her arms, stood at the entrance of the cottage, shedding tears; her husband accompanied the doctor to the edge of the wood, invoking God's blessing. May the Almighty, said he to the doctor, reward your kindness to the unfortunate; may he avert from your head any future evils attending your voyage; that you may arrive safe in England, that happy soil, inhabited by friends and learned men, who seek for truth in every part of the world to promote human happiness! I have travelled over one half the globe, interrupted the doctor, and have uniformly observed error and discord. I never found truth and happiness before I visited your cottage. After this observation they parted; the doctor was already some distance on the plains, and could still observe the good Paria waving his hands, and making signs expressive of a final farewell.

The doctor having returned to Calcutta, embarked for Chanderpagoor, from whence he set sail for England. On his arrival in London, he presented to the president of the Royal Society his ninety bales of manuscripts, who deposited the same in the British Museum, where the learned and journalists are employed to this day in compiling translations, making concordances, eulogies, criticisms and pamphlets; but he reserved

reserved for himself the three answers which the Paria gave him on truth. He often smokes in his pipe; and when asked to give an account of the most useful lessons his voyages has afforded him, he observes—*TRUTH ought to be sought with a SIMPLE HEART—it is only to be found in NATURE—it ought to be told to none but HONEST MEN*—and usually adds, *there is no TRUE HAPPINESS without a GOOD WIFE.*

Conversation of a Company of Ephemera; with the soliloquy of one advanced in age. To Madame Brilliant.

YOU may remember, my dear friend, that when we lately spent that happy day, in the delightful garden and sweet society of the *Moulin Joly*; I stopt a little in one of our walks, and staid some time behind the company. We had been shewn numberless skeletons of a kind of little fly, called an Ephemera, whose successive generations, we were told, were bred and expired within the day. I happened to see a living company of them on a leaf, who appeared to be engaged in conversation. You know I understand all the inferior animal tongues: my too great application to the study of them, is the best excuse I can give for the little progress I have made in your charming language. I listened through curiosity to the discourse of these little creatures; but as they, in their natural vivacity, spoke three or four together, I could make but little of their conversation. I found, however, by some broken expressions that I heard now and then, they were disputing warmly on the merit of two foreign musicians, the one a *cousin*, the

other a *muschetto*; in which dispute they spent their time, seemingly as regardless of the shortness of life as if they had been sure of living a month. Happy people, thought I, you live certainly under a wise, just, and mild government, since you have no public grievances to complain of, nor any subject of contention, but the perfections or imperfections of foreign music. I turned my head from them to an old-grey-headed one, who was single on another leaf, and talking to himself. Being amused with his soliloquy, I put it down in writing, in hopes it will likewise amuse her to whom I am so much indebted for the most pleasing of all amusements, her delicious company, and heavenly harmony.

“It was,” says he, “the opinion of learned philosophers of our race, who lived and flourished long before my time, that this vast world the *Moulin Joly*, could not itself subsist more than eighteen hours: and I think there was some foundation for that opinion; since, by the apparent motion of the great luminary, that gives life to all nature, and which in my time has evidently declined considerably towards the ocean at the end of our earth, it must then finish its course, be extinguished in the waters that surround us, and leave the world in cold and darkness, necessarily producing universal death and destruction. I have lived seven of those hours; a great age, being no less than 420 minutes of time. How very few of us continue so long! I have seen generations born, flourish, and expire. My present friends are the children and grand-children of the friends of my youth, who

who are now, alas, no more ! And I must soon follow them ; for, by the course of nature, tho' still in health, I cannot expect to live above seven or eight minutes longer. What now avails all my toil and labour in amassing honey-dew on this leaf, which I cannot live to enjoy ! What the political struggles I have been engaged in, for the good of my com patriot inhabitants of this bush, or my philosophical studies, for the benefit of our race in general ! for in politics (what can laws do without morals ?) our present race of Ephemerae will, in a course of minutes become corrupt, like those of other and older bushes, and consequently as wretched : And in philosophy how small our progress ! Alas ! art is long, and life is short ! My friends would comfort me with the idea of a name, they say, I shall leave behind me ; and they tell me I have lived long enough to nature and to glory. But what will fame be to an Ephemera who no longer exists ? and what will become of all history in the eighteenth hour, when the world itself, even the whole *Moulin Joly*, shall come to its end, and be buried in universal ruin ?" —

To me, after all my eager pursuits, no solid pleasures now remain ; but the reflection of a long life spent in meaning well, the sensible conversation of a few goon lady Ephemera, and now and then a kind smile and a tune from the ever amiable Brilliant.

B. FRANKLIN.

*Sketches in favour of the Ladies,
from a comparative view of the
Sexes.*

WOMAN is a very nice and a very complicated machine.

Her springs are infinitely delicate, and differ from those of men pretty nearly as the work of a repetition-watch does from that of a town-clock. Look at her body ; how delicately formed ! Examine her senses ; how exquisite and fine ! Observe her understanding ; how subtle and acute ! But look into her heart ; there is the watch-work composed of parts so minute in themselves, and so wonderfully combined, that they must be seen by a microscopic eye to be clearly comprehended.

The perception of a woman is as quick as lightning. Her penetration is intuition. I had almost said instinct. By a glance of her eye she shall draw a deep and just conclusion. Ask her how she formed it ; she cannot answer the question. The philosopher deduces inferences, and his inferences shall be right ; but he gets to the head of the stair-case, if I may so say, by slow degrees, and mounting step by step. She arrives at the top of the stair-case as well as he ; but whether she leaped or flew there, is more than she knows herself. While she trusts her instinct, she is scarce ever deceived ; she is generally lost when she attempts to reason.

As the perception of women is surprisingly quick, so their souls and imaginations are uncommonly susceptible. Few of them have talents enough to write ; but when they do, how lively are their pictures ! how animating their descriptions ! But if few women write, they all talk ; and every man may judge of them in this point, from every circle he goes into. Spirit in conversation depends entirely upon fancy ; and women all over the world talk better

better than men. Let a man and a woman of apparently equal understandings go together to an opera or to a masquerade, see which of them will enjoy the most pleasure, and bring home the greatest number of interesting anecdotes. Have they a character to pourtray, or a figure to describe? They give but three traits of either one or the other, and the character is known, or the figure placed before our eyes. Why? from the susceptibility of their imaginations, their fancies receive lively impressions; from those principal traits, they paint those impressions with the same vivacity with which they received them. I remember seeing an English lady at Geneva, who had just come out of Italy. She painted the passage of the Alps in six phrases, better than I could have done by a fortnight's labour upon paper.

I look upon it, that the elements are not only differently mixed in women from what they are in men, but that they are almost of different sorts. Their fire is purer; their clay is more refined. The difference, I think, may be about the same that there is between air and æther, between culinary and electrical fire. The ætherial spirit is not given perhaps in so large a portion to women as to men, but it is a more subtle, and it is a finer spirit. Let a woman of fancy be warm in conversation, she shall produce a hundred charming images, among which there shall not be one indelicate or coarse. Warm a man on the same subject, he shall possibly find stronger allusions, but they shall neither be so brilliant nor so chaste.

As to gracefulness of expression, it belongs almost exclusively to women.

But men, you say, have sounder judgments. That they unquestionably have; and for that, I confess, I never could see but one reason, the difference of their education. To the age of thirteen or fourteen, girls are every way superior to boys. At fourteen, a boy begins to get some advantages over a girl, and he continues to improve, by means of education, till three or four and twenty, possibly till thirty. Her education, such as it is, is over at eighteen. He has all the fountains of knowledge opened to him, interest to stimulate him to exercise his parts, rivals to emulate, opponents to conquer. His talents are always on the stretch. To this he adds the advantage of travel; and if he even should not go abroad, he can enter into an infinite number of houses, when she can be permitted to go into but few. A sound judgment cannot be formed but by continual exercise and frequent comparisons. It is impossible for women to have these advantages; and thence, I believe, the principal cause of the inferiority of their judgments. The liveliness of their fancies and of their feelings, you will say, contributes also to weaken their powers of judging. That probably does enter for something, but education must be the grand cause; for how many men are there among your acquaintance, who join solid judgments to fine feelings and warm imaginations?

Take a man and a woman who have never been out of the village

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in which they were born, and neither of whom knows how to read, I question very much if his descriptive faculties will be found to be stronger than her's.

As judgment then can come but from knowledge, I will readily agree, that the number of women who have solid judgment is very small. But if I do not contend for them on this point as equal to men, I believe you will not dispute the superior sensibility of their souls. Their feelings are certainly more exquisite than those of men, and their sentiments greater and more refined. Tho' the severity, ill temper, neglect, and perfidy of men, often force women to have recourse to dissimulation, yet when they have noble characters to deal with, how sincere and ardent is their love! how delicate and solid their attachment! Woman is not near so selfish a creature as man. When a woman is enamoured of a man, she forgets herself, the world, and all that it contains, and wishes to exist only for the object of her affection. How few men make any violent sacrifices to sentiment! But how many women does every man know, who have sacrificed fortune and honours to noble, pure, and disinterested motives!

A man mounts a breach, he braves danger, and obtains a victory. This is glorious and great. He has served his country, he has acquired fame, preferment, riches. Wherever he appears, respect awaits him, admiration attends him, crowds press to meet him, and theatres receive him with bursts of applause. His glory dies not with him. History preserves his memory from oblivion. That thought cheers his

dying hour; and his last words pronounced with feeble pleasure are, I shall not all die.

A woman sends her husband to the war; she lived but in that husband: Her soul goes with him. She trembles for the danger of the sea; she trembles for the dangers of the land. Every billow that swells she thinks is to be his tomb; every ball that flies she imagines is directed against him. A brilliant capital appears to her a dreary desert; her universe was a man, and that man's life, her terrors tell her, is in danger. Her days are days of sorrow; her nights are sleepless nights.—She sits immoveable, her mornings, in all the dignity and composure of grief, like Agrippina in her chair; and when at night she seeks repose, repose has fled her couch; the silent tears steal down her cheek, and wet her pillow; or if by chance exhausted nature finds an hour's slumber, her fancy, sickened by her distempered soul, sees in that sleep a bleeding lover, or his mangled corpse. Time passes, and her grief increases; till, worn out at length by too much tenderness, she falls a victim of too exquisite a sensibility, and sinks with sorrow to her grave.

SKETCHES of MAN.

MAN, the only creature on whom the Divine Creator has bestowed a mind capable of improvement, is always querulous and complaining; he fancies that Heaven has less regard for his happiness than for the brute beasts—is continually talking of trifling ills, and wants that exist only in his imagination, and with fruitless discontent blasphemes the

the God who gave him his existence. What? says he, 'Though I have a mind fraught with notions, which boasts an extent of thought unlimited, and though ambitious views and vast desires confess a soul big with hopes of immortality, I must by nature be formed a rude and unfinished sketch. How hard! that man (the lord of all) should be sent into the world destitute of covering, while the beasts are provided against all the evils of nakedness and famine, to which we are exposed: they are all taught by unerring instinct to avoid ills and pursue pleasures. No outward force can harm the fearless savage, bold with strength, and secured with native arms: Every hide is covered with thick and shaggy ringlets, which bid defiance, and mock the coming blow of the malicious club. The vigorous bull with splendid horns dares his fierce antagonist. The scaly fish, secured in their watery habitation, pursue their daily sports. The birds on well-poised wings, with emulating pride, drive thro' the aerial space. The pregnant earth supplies each worthless reptile with ready viands and unlaboured meat:—While she, on hated man, bestows no food, but what he gathers by his wearied limbs and sweating brows. Besides, that spark of heavenly fire which inspires sound sense and solid worth, that innate reason he so greatly boasts, is often dulled by ignorance and cross'd by passion, 'puzzled in mazes, perplex'd with errors,' and lost in winding doubts. When first the wretch lies a slumbering infant, no starts of passion, nor gleams of thought trouble his puerile brain, the notions are all sullied and dis-

perfed, while the sad mind is sunk in grosser clay, sleeps in darkness and in an unthinking state: Thus he is more happy than when pressed with the weight of future troubles; for when the slow hand of time, and studious care has opened to his view where sacred truth resides, and by an odious discipline of tedious rules man is brought to reason, the glimmering light of knowledge is even then but an obscure and imperfect teacher what is our good: For ah! what doubts and pains distract the soul, while fond desires give a check to the judgment's choice: How hard a task to guide the unruly appetite, or fix the certain limits of good and evil! To calm vain hopes, and subdue our sudden fears; to pursue with steady eyes the flying truths, or guess aright the doubtful ways of virtue, while error's pleasing paths invite our straying steps! How great a toil to stem the raging current, when the youthful mass of blood is stirred by beauty, when the expanding veins rise with circling torrents, and wishing eyes speak the softer passions! the voice of reason is drowned; it speaks in vain when the glowing cheek is ting'd with hasty anger, and hurries on the mortal to acts of cruelty before unknown.

"Such is the thing call'd man:
and this is life—

"An endless war of thoughts, and
an eternal strife."

Thus the bold wretch—partial to himself, keeps an incessant murmur; a judge unfit to search the secret ways of Heaven, and oft, too oft, blasphemes the power he ought to praise. But groundless murmurings are reprov'd with ease: Say, is not man beloved

loved by the Almighty Ruler of the Universe? Man, lord of all, and the darling pride of the earth! though formed of æther, and allied to Heaven, taught by reason, and touched with a pure flame, he claims a sovereign right over all besides; the indulgent powers have infused in him a nobler mind, to sway the world, and govern every other order of beings here below. Though the babe enters the world with tears, when the sudden beams of light pierce his tender eyes: The new born man comes from the womb (as from his bed, undrest,) unlike the hairy animals, since his kind parent prepares the swathing-clothes to wrap the tender limbs, and screen him from the sharp, the penetrating air. She defends him safe from all attending danger, and hugs him close to keep him warm, till his settled limbs are able to support him, who wan-

tons and smiles at every toy; then trivial knowledge and first thoughts commence, and the twilight of reason just gleams upon him: But when it shines in full perfection, the conscious mind pursues her boundless sight. Man, at one view, sees through all; the chain of causes and the result of things are brought to his knowledge. The creatures all obey his despotic word, and yield patiently to their destined monarch; while the dictates of wisdom guides him through the 'wildering maze of life, points out the paths of virtue, and the different tracks of infamy and praise. So he passes on, his mind continually engaged in contemplating nature's work—till tired with vain illusions,

"She spurns her cage, and takes unbounded flight

"To Heav'n, her blissful home, and to ætherial light."

ON MATRIMONIAL FELICITY.

Here love his golden shafts employs, here lights
His constant lamp, and waves his purple wings,
Reigns here and revels—

MILTON.

IT has often been wondered at, that so many people are unhappy in matrimony; let us endeavour to examine a little into the reasons of it. Reciprocal love is, perhaps, the first necessary expedient absolutely requisite to our felicity in that state; it covers a multitude of failings on either side, and enables us to dispense with the rest; dissimulation in courtship is to be avoided; we should with honour appear in our proper characters, deceit is then unexcusable; must we not pity the fair one, who, possessed of every requisite to happiness, marries a disguised brute? How oft-

en is her delicacy shocked by his behaviour? Her heart, knowing no other love on earth but him, pleads in his favour, while her cooler reason and judgment prompt her to despise the man who dared to deceive in so important a point; her only remedy patience; her only refuge her God: In each sex there are qualities essential to happiness, and those almost any person of common reflection is able to attain. A man should consider well how far it is in his power to contribute to the happiness of the more delicate sex; he must divest himself of

of each unruly passion, his ambition should be to please the woman he has chosen for his friend; he must, in every thing, promote her ease; he must share with her his every joy, and with a delicate tenderness let her partake also of his griefs; it is a mark of confidence due to her, it eases her mind of suspense, and gives her, as it were, a melancholy pleasure. The sex is by nature full of sensibility; the most humane man will sometimes hurt their minds without intending it, or even knowing it; how great then ought to be your continual tenderness to atone for so many breaches of the law of delicacy? No happiness on earth can be so great, nor any friendship so tender, as the state of matrimony affords, when two congenial souls are united; the mental and personal love can never be separated; the man all truth, the woman all tenderness; he possessed of chearful solidity, she of rational gaiety, acknowledging his superior judgment she complies with all his reasonable desires, whilst he, charmed with such repeated instances of superior love, endeavours to suit his requests to her inclinations; his home is his heaven upon earth, and she his good genius, ever ready to receive him with open arms and a heart dilated with joy. How happy must such a mutual confidence make them?

All then is full, possessing, and possess'd,

No craving void left aking in the breast;

Ev'n thought meets thought, ere from the lips it part,

And each warm wish springs mutual from the heart.

This sure is bliss.— POPE.

What on earth but the prospect of a virtuous progeny can increase it? And if they have any tender pledges of their long continued mutual love, they may comfort themselves with the knowledge, that their good example will go far beyond any precept they could give. Habituated to walk in the delectable path of virtue, (whose way is the way of pleasantness, leading to the temple of peace) to their children it will be as natural as their mother-tongue; happy parents! supremely happy offspring!

Before one of the fair sex engages in so solemn a state, she must divest herself of many things most young ladies are fond of; she must no longer endeavour to excite the love and adoration of the gay part of the other sex; her vanity must give place to her love; and her happiness must be centered in the object of it. From assemblies, card playing, and the other pleasures of the beau-monde, it would be unreasonable entirely to debar her; yet they must by no means be essential to her ease: they should rather amuse her in a leisure hour, than have any part of her time allotted to them; a woman of prudence cannot be have amiss in the point in question. She must look upon her husband as her best earthly friend, her confidence in him must be entire; his breast must be the cabinet, the repository of all her most secret thoughts; his love the key, ever ready to open it for her inspection.

A letter to a gentleman, who, after seducing an amiable young lady, forsook her, and occasioned her death.

To Mr. ———.

I AM so well acquainted with your character, that I make no doubt of your receiving this letter with cold indifference, at least, if not with indignant flight; but, Sir, I ask not now your immediate attention to it—your mind, I trust, has not lost all its sensibility, and there will be a time, when this letter may act as a monitor: till then, what you have done will appear to be no crime; and you will continue to extend your criminality, until to do wrong shall become your study, your pleasure, and, as it were, your duty. If the many vices which degrade your character, leave you uncertain of my meaning by this letter, know, that the purpose of it is to announce the death of Miss ———, whom you basely betrayed to shame and dishonour.

Yes, Sir, this night she lies in her grave, a monument of your infamy, and an example of the noble pride of virtue, that allows not its possessor to live in shame. Of her dishonour you have the wretched merit—may you also have a share in her contrition!

In your boyish years, I remember, you bade fair for goodness and wisdom; personal accomplishments seemed to embellish mental worth; but the influence of bad company, and the power of a latent bad disposition, soon changed your conduct, and established your character. Wealth and external advantages furnished you with means, and you thought it argued a want of spirit not to employ these in the ruin of

innocence. I know that many have fallen victims to your arts, who in fact had little else but reputation to mark the distinction between them and the worthless. The conquest over such was easy, and therefore to you satiating and unfashionable.

To ruin virtue, when a principle of the mind, and a guide to the actions, seemed a more glorious undertaking, and you entered on it with a malignant spirit and unabating ardour. Had your cruelty been confined to those who, wanting wealth, want friends, it is probable we had remained ignorant of it; but when you dared to degrade rank equal to your own, there baseness could no longer be concealed.

When I review the arts which you practised in the ruin of that beautiful unfortunate who has just left the world, I know not whether to be most indignant against your profligacy, or to wonder at the ingenuity which marked every step you took. In reputation and fortune you knew the family to be equal, if not superior to your own. This daughter's education was the only pleasure of her parents' declining days. Her heart was carefully tutored to every worthy thought; and it was a pleasing reflection, that her early merit spoke her to be amiable, ingenuous, and sensible.

But, unhappily, there is in female youth a critical period, when sensibility of soul leaves them susceptible of many impressions, and while it is experience only that can guide them to discriminate between those impressions, her few years kept her ignorant of that experience. It was this period you chose for the accomplishment

ment of your designs. You interposed, ere the laws of right and wrong, the nice boundaries of prudence, could be established. You laid your plans with penetration and subtlety, and concealed their depth with hypocrisy. The victim of your artifices had not yet learned, that one might smile and deceive; and at a time when she believed every one to be as much a friend to sincerity and undisguised truth as herself, you taught her, by sad experience, what happier females know only by report—that an ingenuous mind is ever in danger from the machinations of a designing world.

Every crime, like this of yours, takes from the general character of youth, and stamps a degree of infamy on us, which heightens the common prejudices. But, independent of this, were the consequences of your profligacy confined to one alone? Was Emilia the only sufferer by her folly and your guilt?—No—your cruelty has even extended beyond your intention—even beyond the grave—think, Sir, of her parents. You never were ignorant of their worth, nor a stranger to their friendship. This daughter was their only comfort, saved from the wreck of a numerous family, and the tender care, that made life desirable. But the horrors of such a disappointment are only describable in their effects. So baneful and so speedy have these been, that it is probable, ere this reaches you, there will not survive one individual belonging to the family to reproach you with your baseness.

Do not, Sir, review this mournful calamity with a smile of conscious pride and power. Do not

trace the steps which led to it, and boast of their success. You have no cause to elevate your mind—you triumphed over virtue—you triumphed over humanity—you sneered at the distress which you occasioned, and deserted the object with an unfeeling speed.

But, Sir, although you may carry your pride to the lowest grave, your power draws apace to its period. Health, even with temperance and virtue, has neither permanence nor certainty. Pensive moments will come to make you wretched when you least expect them. The days of your seeming prosperity wear to their end; your pleasure decays in every enjoyment. All that serenity which seems to light you the way to happiness, is but the “unreal mockery” of a deluded mind—a cloud of misery hangs over your head to darken the days of remorse—when they come, as soon they must, you will be the first to pronounce that you are unfit to live, yet more unfit to die.

Reserve this letter for the first interview you shall have with yourself. If that interview be of your own seeking, it will be a friendly dissuative; if not, and you be driven by disease to seek for death, it will join with your bitterest reflections; your end will be miserable, as your life has been vicious.

For the Vermont Magazine.
CLYMENA'S SOLILOQUY.

WHY shines from yon blue heavens the twinkling Cynthia, spreading her silver light over the western hills: to light the traveller in his way, and add pleasure to the peaceful mind?

mind? Alas! it is not in thy soft rays to cheer my clouded soul, or remove the sorrows hovering o'er my heart, like a black cloud on the brow of the lofty hill!—I am abandoned to the deepest woes of unregarded love. O ye powers divine take back every envied gift, and only let me call Fidelio mine! Thou hast adorned him with many amiable graces which charm the heart and captivate the soul: Thou hast taught him the perfect art of pleasing; yet the finger of dissimulation hath touched his heart.—When I reflect on him, were ever feelings fraught with pain like mine?—Love, grief and resentment alternately reign in my breast.—That I could cast him from my thoughts forever! that I could sleep till I had forgotten my misery and his perfidy! Perfidy, did I say; that reproach returns like an arrow to wound the heart that breathed it! perhaps it never rose to perfidy in him; he never loved me nor made pretensions to it! mine is the fault: because he smiled on me, I thought he loved me!—O fool, fool! Was not that complacency alike exhibited to all? it surely was; and the calm smile never forsook his countenance. Where now is my once boasted firmness against this passion? I once defied it!—then the cup of soft delight was held out, but I reached not forth my hand to take it!—How chang'd the scene of late! I love him to despair!—but, hush my soul! O breathe it not aloud, lest an unfeeling world that cannot participate of thy sorrows should insult thy misfortunes, censure thy weakness, and condemn thy folly. Tell it not the breezes that blow, lest they bear him thy

sighs, and thou become the object, not only of his cold neglect, but also of his derision, his utter disdain! or, would a consciousness of my misery move his generous soul to pity? I know it would in some degree, but fear it never could produce a balm to cure the wound! therefore conceal thy unhappy fate while firmness is granted thee: let the tide of sorrow cease to flow down thy wan cheek; evade the intrusive sigh which oft breaks forth.—Fidelio! enchanting Fidelio! adieu! Some gentle nymph whom heaven designed a better fate than me, shall happily thy days: with her shalt thou glide along the even path of life, while sweet complacency shall guide thy footsteps, and preside over thy peaceful habitation! Then may thy grateful heart offer its welcome tribute to him who shaped thy course and smoothed the way; and that thou mayest long be blessed with the various gifts of nature, and late ascend to endless realms of rest, is the sincere wish of your forgotten Clymena.

O come, once more! with thy endearments, come!

Shed that soft poison from thy sparkling eye, and look those raptures which words could never express.

For the Vermont Magazine.
The history of Capt. William Harrison; or, the Partial Father providentially admonished.

(Concluded from page 201.)

THE difficulties in which we were so repeatedly involved, had deranged our finances and exhausted our estate; however, we resolved to economise, and enjoy the trifling remnant.

We

We dismissed our attendants, leased out for a year the homestead farm, being unable to stock it, and retired to a neat little house on a small enclosed estate belonging to your mother. Here, contented with our lot, or at least submissive to our fate, happiness seemed the result of daily labour, and felicity the offspring of virtuous resignation. But, alas! our misfortunes were not yet at an end; your unfortunate brother was arrested in his new retreat, on obligations the offspring of former folly; and my assistance became once more necessary, both to relieve pressing necessity and prevent his discovery. This information was communicated to me by a worthy correspondent on whose veracity I could depend, and who, in the most unequivocal manner, assured me, that Henry was apparently reformed, and was doing business in a regular small way, under the name of Jackson, when arrested; but was now seemingly on the verge of despair, sensible of the situation to which he had reduced me, and the improbability of receiving further assistance.

On receipt of this dreadful news I again consulted your mother,—who, the next day, unknown to me, went to the mortgagee of my estate, and mortgaged to him her little patrimony. On presenting me with the money, she said,—“Take this, my husband, the free-will offering of a mother, to rescue a penitent child from ruin;—release the prisoner.—Heaven will provide a portion for my absent Billy, and bless the exertions of parental love to restore a wandering youth to virtue and society.”—I took the sacred offering of maternal

love, and promised to apply it as directed; only first reminding her, that we should be driven to the greatest straits, having now parted with our all. Let us, my husband, said she, leave the disposal of future events to him whose right it is to order both the act and its issue:—We are as competent to the endurance of distress as the unhappy of our species; and the ear that attends the young ravens when they cry, the power that tempers the wind to the thorn lamb, will lighten our burdens, or give us strength to bear them.

I said no more, but the same hour set off to execute my purpose. The difficulties of settlement were great, but at length surmounted; I saw your brother liberated, my worthy correspondent gave him the charge of a handsome vessel as his supercargo, the patrimony of your mother furnished him with necessaries for a voyage to China, and a handsome little venture, and I once more had the satisfaction to see my son reinstated in character.

Soon after my return I was necessitated, as I before mentioned, to deliver my estate to the mortgagee; and as we were now entirely in his power, he insisted upon our quitting the premises instantly, unless we would agree to sell at a very reduced price: The bitterness of sorrow now appeared complete; we determined not to sell what we looked upon as your just right, if providence ever put it in your power to redeem it, and being fearful of what malice may do, and at the same time unable to live in any degree suitable to the rank we had been accustomed to hold in
D society,

society, we sold every thing we could conveniently spare, and in a secret manner set out for this town. Here we resided in a private way, following whatever little business occurred, and began to enjoy contentment with our scanty pittance, the hard earnings of honest industry, when about two months ago I was arrested at the suit of my unfeeling mortgagee for a considerable sum, that under the mask of friendship he had advanced us in our distresses.

Thus, my son, continued the venerable old man, has a righteous providence admonished and chastened me for erroneous and sinful conduct; but having convinced me of error, and reduced me to a sense of incumbent duty, on my unfeigned repentance, I trust, has in mercy forgiven my offences, and sent the hand on whose account the righteous infliction was made to administer balm to the wound.

"Forbear, my father," cried the dutiful son, "to cherish disagreeable reflections on yourself for former dealings towards me. Providence was pleased to order that measure as the means of advancing my fortune, securing my honour, and rewarding my love with the most amiable of partners. Her susceptible heart has sighed for your distresses, and her ready hand has administered relief. But how, my mother, have you borne the severe reverses of fortune which have befallen you since we parted?"—"Oh! my son," said the venerable matron, "I cast my burden on him who is abundantly able to bear. He has sustained me. Amidst the darkest gloom his presence has afforded a cheering beam; and when mis-

fortunes fell the heaviest, has graciously increased the support of his arm. I have only, my son, to beg for grace to improve prosperity as I have borne adversity, and with gratitude to adore the fountain of inexhaustible beneficence."

Captain Harrison and his lady having shed the tear of filial respect to the affecting narrative of their parents, they determined to proceed without delay to Halifax, from whence the Captain proposed, as speedily as convenient, to visit their estate in Pennsylvania, free it from incumbrance, and dispose of it for their use. In the execution of this design providence smiled on his exertions; and having purchased a suitable residence for his parents near his own in Halifax, he enjoyed the felicity resulting from duty faithfully performed, and experienced the pleasure of being the centre of a circle tenderly loving and beloved, which were happily situated around him. To add to this pleasing scene, in about three years after they were all thus desirably settled, they received a visit from Henry. His fortune having increased to a handsome competence, he had, on his return from the Indies visited Pennsylvania, and made careful inquiry for his parents, but not being able to hear of them went to Boston, where he intended to settle; but hearing of the unhappy sufferings of his parents, and their pleasing reverse of circumstances, and being fully persuaded that the knowledge of his success, &c the certainty of his having retrieved his character, would afford the most heartfelt satisfaction to his parents, and worthy brother,

brother, he determined on seeing them; and finding their circumstances easy, after enjoying the pleasure of their company for a few months, freighted a ship of his brother's, and once more sailed from Halifax for the Indies, from whence he remitted to his brother the price of the ship, which he had disposed of to good advantage, with advice, that having been favoured with a desirable opportunity of enlarging his fortune, he had determined to reside abroad for a few years.

Thus happily terminated a series of private distresses, rarely exceeded by the warm imaginations of the novelist.

A Tale from the French, in the manner of Sterne.

MY friend,' said I, 'I have nothing to give you.—

This was addressed to an old man covered with rags, who had approached within a step or two of the coach door, his red night-cap in his hand. His mouth was silent, but his attitude and eyes asked charity. He had a dog, who, as well as his master, kept his eyes fixed upon me, and seemed to solicit relief.

'I have nothing,' said I a second time.

It was a lie, and betrayed a want of feeling. I blushed at having said it. But, thought I to myself, these people are so troublesome! This one, however, was not so. 'God preserve you,' said he humbly, and retired.

'Ho, hey! ho, hey! horses in a moment!' A berlin had just drove up. The postillions were all in motion. The beggar and his dog advanced, obtained nothing, and withdrew without a complaint.

A man, who had just behaved improperly, would be sorry to meet any one who, in his place, would not have done the same. If the travellers in the berlin had bestowed any thing on the beggar, I believe it would have given me some concern. 'After all,' said I, 'these people are much richer than I am; and since, good God,' cried I, 'is their cruelty an excuse for mine?' This reflection set me at variance with myself. I looked after the poor man as if I wished to call him back. He was sitting on a stone, his dog before him, resting his head on his master's knees, who continued to stroke him without paying any attention to me.

Upon the same seat I perceived a soldier, whose dusty shoes proclaimed him a traveller. He had laid his knapsack on the seat between him and the beggar, and upon his knapsack his hat and sword. He was wiping his forehead with his hand, and seemed to be taking breath to continue his journey. His dog (for he too had a dog) was sitting beside him, and cast a haughty look upon the passers by.

This second animal made me more attentive to the first, who was black, ugly, and bare of hair. I was astonished that the old man, reduced to the utmost want, would share with him a scanty and uncertain subsistence. However, the mutual kindness of their looks soon put an end to my wonder. 'O thou! the most amiable and loving of all animals,' said I to myself, 'thou art a companion, a friend, and a brother to man. Thou alone art faithful to him in misfortune; and thou alone disdainest not the poor.'

At this moment a window of the berlin was let down, and some remains of cold meat, on which the travellers had breakfasted, fell from the carriage. The two dogs sprang forward: The berlin drove away, and one of them was crushed beneath the wheel. 'Twas the beggar's.

The animal gave a cry. It was his last. His master flew to his assistance, overwhelmed with the deepest despair. He did not weep. Alas! he could not. 'My good man,' cried I. He looked sorrowfully round. I threw him a crown-piece. He let the crown roll by him, as if unworthy his attention. He only thanked me by an affectionate inclination of the head, and took his dog in his arms.

'My friend,' said the soldier, holding out his hand with the five shillings which he had picked up, 'the worthy English gentleman gives you this money. He is very happy; he is rich! but all the world is not so. I have nothing but a dog; you have lost yours. Mine is at your service.' At the same time he tied round his dog's neck a small cord, which he put into the hand of the old man, and walked away.

'O Monsieur le Soldat,' cried the good old man on his knees, and extending his hands towards him. The soldier still went on, leaving the beggar in a transport of gratitude.

But his blessings and mine will follow him where-ever he goes. 'Good and gallant fellow,' said I, 'what am I compared with thee? I have only given this unfortunate man money, but thou hast restored to him a friend.'

For the Vermont Magazine.
An Interesting Fact, interwoven with useful historical information.

Translated from the French for the Vermont Magazine.

(Concluded from page 239.)

DO not let us insist any longer on that confession which we expect from you. Declare that your father had no sooner inculcated in your mind his abominable principles, than you conceived a sovereign contempt for the Catholic, Apostolic, and Roman religion, and the most implacable hatred for the *Holy Inquisition*; that by the means of that contempt and hatred, the devil took possession of your soul, seduced you by his delusions, and you gave yourself up to him. Own that you have made use of witchcraft. Don't pretend to deny these horrid crimes which you have committed towards the church and its ministers; tell us the name of your accomplices; let us know your father's retreat, and that of his adherents, that we may open their eyes, and be enabled to recat them from the way of perdition which they so boldly tread. . . . Ah! as to my father! exclaimed the poor girl, did I actually know where he is, were he the most criminal of mankind, I shall obey in that respect the voice of nature only, that moving and amiable voice which whispers me to spare my own blood. As to his adherents, I know but a few of them who differ in opinion with you, as far as reason warrants them so to do, and their conscience dictates; who perform good from a love of it; who, as much as it is in their power,

power, mark each of their days by some laudable deed, whom I would not betray did I know their retreat. On the contrary, if the purest faith, the strictest virtue, which I have professed all my life, is rewarded among you by the torments I have endured since I fell in your hands, and that I must still suffer, I beseech heaven to preserve them from such a reward. In answer to the accusation of contempt and hatred which I am charged with entertaining against the church and its ministers, I can only say, that my parents have uniformly taught me, not to despise or hate any person of whatever religion; that lesson I have constantly practised to this day. They have invariably informed me, that superstition alone was despicable, and vice hateful: That I ought to deplore the fate of the superstitious and vicious, take pity on them, to enlighten them if possible, and treat them as brethren; and such is the fruit of the education I have received, that notwithstanding what I have undergone since I have fallen into your power, my patience, together with the hope I have always entertained, that time and truth would finally convince you of my innocence, has smothered my resentment. Therefore that hatred, those pretended delusions of the devil, with their consequences, have no existence but in the disordered brains of those who through weakness or wickedness have invented against me the most absurd and cruel of calumnies. . . . My dear child, said the inquisitor, you have just owned, while off your guard, that you are an heretic. Let us know the particular points in which you err, the

consequences of your errors; do not force us to have recourse to rigour: confess, and at once, otherwise you shall be put to the rack.

Great God! exclaimed the poor wretch, the rack! alas! . . . Shall I be able to bear it? . . . Ah! fathers, who authorises you to torment your fellow-creatures, when professing every moral virtue, and guilty only of a difference in opinion?—Who authorises us? retorted the inquisitor; the honour of religion, the glory of a wrathful God, of a terrible God! of the Lord of hosts. . . . Stop, stop, exclaimed the girl, that God is not my God; my God is not terrible; yet my God is the Lord of hosts. My God neither approves nor commands persecution, nor the desolation of the human race; he hates discord, injustice, vengeance, violence, cruelty and furor—and generally all the fatal consequences of ambition, fanaticism, and interest. My God is good: all nature teaches me so; in him it does not shew me a threatening God, thundering and spreading alarm every where; neither does it offer to my view a cruel and capricious God, quenching his thirst with blood and tears, or appeased by the foolish practices of a fruitless penance. Nature bids me behold a God who makes us the tenderest of his care, who with a prodigal hand bestrews the path of life with bounties, and gives us reason, to use them with moderation. In him I see a God loving mildness, justice, charity, beneficence, and expecting of me the practice of the same virtues; a God who pities our weaknesses, who, when

he

he corrects, punishes like a father. And if he has in store some awful judgment, it must pour on the head of the obstinate sinner; but above all, on those vain and cruel men, who have created a God similar to themselves, that is to say, a monster composed of the horrid medley of all human passions and vices, a monster whom they mix in all their interests, in the name of whom they assume the shocking right of tyrannizing over the conscience, become the scourge of humanity, and the horror and opprobrium of human nature.

Just heavens, what impiety! exclaimed the inquisitor: abominable creature, the devil alone could have inspired thee with such blasphemies against the attributes of divinity, so well ascertained in the Holy Scriptures, and against its divine worship, so positively enjoined by the church. Executioners, to your duty; let the keenest torments force from her a confession of her connection with Satan, her master, of her other crimes, and of the names of her accomplices.

The inquisitor had hardly ended these words, when two of the four spectres who had conducted the unfortunate creature, stripped her of the rags that covered her, and the two others prepared the rest of the necessaries for the execution of the friar's orders.

The profound silence which reigned in that mournful place during the dreadful preparations, the glimmering light in the dungeon, the fatal instruments, the grief and discouragement of the victim, the glances of the enraged judges, the ferocious looks of the executioners, suspended the operation of my senses, and

overwhelmed me with fear and anguish.

The poor girl having no garment left but a cloth round her waist, was seized by the executioners, who tied her hands behind her back, and, by the means of a rope fastened round her wrists, and passed through a block made fast to the ceiling, raised her suddenly as high as they could; having held her suspended for a while, they let go the rope, and she came down with full force within a foot from the floor; this terrible shock dislocated all her joints; the rope which was tied round her arms entered the flesh, and the torture she experienced drew from her a piercing shriek. In a little while the operation was repeated; her groans and cries increased; but they could not force her to confess she was a witch, since she was not, neither could they learn her father's place of actual abode, nor the retreat of his adherents, because she did not know it, and that she would rather have suffered death, than expose another to undergo the torments she now endured.

They had tortured her for about an hour in the most excruciating manner, when her strength forsaking her, she at once appeared lifeless; one of the inquisitors having drawn near, applied his lecherous hand to the livid and bruised breast of the unfortunate girl, and said with a determined tone—it is needless to call a doctor, it will be sufficient at present that that bottle of hartshorn be applied to her nostrils to restore her.

The essence had the desired effect; but she remained extended on the ground, unable to move

a limb. Then the inquisitors having approached her, one of them upbraided her in the strongest terms, reproaching her with the unheard of blasphemies she had thrown out against God and his worship; he added afterwards, that she ought not to despair of his infinite mercy; extolled the charity of the St. Office, which did not wish for the death of the sinner, but the salvation of his soul. The speech, or promises and threatenings which followed, did not shake her resolution; she did not comply with the confession demanded of her; but when the inquisitor had done talking, she said in a voice capable of moving the most flinty heart,—Alas! *fathers*, have you renounced all humanity; do you see with indifference the spent victim without motion. Ah! consider my dislocated members, that tender body bruised and lacerated; and have mercy on a poor wretch lying at your feet, and overwhelmed with horror and despair. . . . Have pity on my sex, my youth, and my misfortunes! . . . No, barbarians! cried she soon after, your hearts are strangers to sensibility; I see in your eyes the ferocity of the lion and the angry tyger. Abominable monsters, here I am, seize on my limbs, enjoy the cruel pleasure of tearing them; quench your thirst with my blood, and satiate your execrable rage. . . . I yet live.—And you! O deplorable victims! who groan in the horrid dungeons dug on this spot, may my torments alleviate your miserable fate, and guard you against the bitter cup prepared for your palates. May my death be the last crime of my persecutors.—She would have continued; but she

was again seized, and they poured down her throat several quarts of very cold water; she was then laid in a trough, where she was squeezed so severely that she fell into another swoon.

When she recovered her senses she was assailed with the same words in vain; she was next ordered near a large fire, and her feet having been rubbed with oil or other penetrating matter, they were warmed so cruelly as to raise blisters, and I discovered in a little while the sinews and bones. These horrid pains could not draw even a complaint from her. Her courage and resignation braved the cruelty of the inquisitors, and fatigued the ministers of their rage. Her strength having for a third time forsaken her, she was at last carried away; and I have since learnt, that three days after she was dragged in a dung-cart to a public place, where, loaded with the imprecations of the judges, and the execration of an immense concourse of people, she was burnt to death, in order to teach the universe, that if all the moral virtues are sufficient to obtain us the toleration, esteem, and honor of the most barbarous nations, they are looked upon as crimes by a nation who glories in the profession of a religion established by a Man-god, who preached nothing but meekness and charity, and who died on a cross, having in his power, with one single breath, to destroy his enemies.

I was no sooner alone than I exclaimed, oh! the *abominable inquisitors* what I had heard of their cruelties, was but a faint picture of what I have seen I always thought before, that with
prudence

a man could live safe, in the middle of a society however depraved, but experience shows the contrary: when I remember the horrid sacrifice of the two lovely infants offered to a filthy he goat, I find it was only the effect of a misunderstood piety, and owing to the superstition of a people blinded by the grossest ignorance, but what I have just now seen, has no other motive but the most diabolical madness, no object but the glutting of an execrable and bloody vengeance. How can the ministers of the God of truth, not satisfied with leading the ignorant into error, not contented with the ill effects of their private quarrels, and with that hatred which they vow against the man who presumes to think differently from themselves, erect tribunals, where without reason, humanity or mercy, they boldly judge all those whose downfall they have sworn: and how can they be audacious enough, when descending from such a tribunal, to ascend the threshold of the altar, and lift up to heaven their bloody hands? Great God, if thou hast unforeseen designs in permitting so much guilt, screen me, I humbly beseech thee, from falling a sacrifice to it.

These reflections over, I climbed up the chimney again. The darkness of the night was favourable to my intentions: I sallied from one of the windows of the granary, and wandered over the roofs of several houses, not daring to venture into any, and fearing, if discovered, to be betrayed; for the inquisition is so cruel, that was a Spaniard suspected of having favoured the escape of a single prisoner, his charity would cost him his life. I ventured not

withstanding through a house, resolved to knock down with my stake whoever would dare to oppose me. Before I had gone down a pair of stairs, a servant-girl espied me, and was so frightened at my aspect that she took me for the devil. My beard was then very long, I had on a long black robe, my face was emaciated, and my eyes sparkling with rage and despair, the girl screamed so loud that the master of the house ran up; he was not less frightened than her when he discovered me; but I begged him to fear nothing; and on closer inspection found him to be a French doctor, who had once cured me of a severe fit of illness. The honest fellow shook my hand cordially, whilst the tear of sympathy trickled down his cheek. He conducted me to his closet, where I gave him a short narrative of what had happened to me. He blamed me for my want of prudence in disclosing my sentiments to the friars; advised me to beware of priests of any denomination; and having furnished me with a disguise, he presented me with fifty dollars, desiring me to write to him as soon as I should be out of the reach of the inquisition. I set sail next morning for England, resolved never more to set a foot on the inhospitable shores of Spain.

The COTTAGE.

A Sentimental Fragment.

***** SWEET pliability of the affections that takes the barb from the dart of misfortune, and shapes the mind to its allotment!—I have been master of a palace, said Honorius, and now my only habitation is a cottage.

cottage. Troops of liveried slaves then obeyed my nod—and my sheep alone are now obedient to me. The splendid board is exchanged for the fruits that the earth yields to my own labor; and the rarest juice of the vintage is succeeded by the simple beverage of the mountain.

But am I less happy in this nook, where my ill fortune has placed me, than when I passed my laughing youth in gaudy bowers of prosperity? If I am not so flattered by flattery, I am not wounded by ingratitude—if I feel not the conscious pride of superior life, I am not the object of calumniating envy—and am now too far removed into the shade, for scorn to point its finger at me. Fears—I have none—and hopes—there is my consolation; there is the cure of my sorrows. They no longer rest on vain, idle, fallacious objects; on private friendship, or public justice. They have now a more durable foundation—they rest on heaven and labor.*****

Ingratitude.

WRITERS on morals tell us, that ingratitude is abhorred both by God and man; and that vengeance awaits those who repay evil for good. A celebrated copier of nature exclaims thus, “Ingratitude! thou marblehearted fiend, more hideous than the sea monster!” It is known to all with what indignation saint Paul speaks of this hateful vice.

It is the natural concomitant of a base heart; it is congenial with a mean and sordid soul; and we will venture to affirm, that the human heart which is void of gratitude will also be found void of every other virtue.

Moralists may, perhaps, think this is going too great a length; I shall offer no argument to support the assertion, but appeal to the experience of those who have had much intercourse with the world.

The man who is capable of acting an ungrateful part towards his friend and benefactor, who is so vile as to render evil for good, ought to be viewed in the light of a monster, publicly stigmatised, and expelled from community.

That we may have a clearer idea of this detestable vice, let us contrast the conduct of Alexander the great, towards his illustrious preceptor, Aristotle; and that of the infamous, degenerate Nero, towards the faithful guide of his youth, the great Seneca.—There is no passage in ancient history, which gives more pain in the perusal, than the account of Cicero’s death. This harmonious and immortal orator was first given up, by the ungrateful Cæsar, to the revenge of Anthony; afterwards his head was cut off by an execrable wretch, Pompius Lenus, a tribune of the army, whose life upon a former occasion, Cicero zealously defended and saved.

Human nature is the same in all ages, and no doubt, there are Pompius’s to be found in every community.

I shall conclude these few loose thoughts upon ingratitude, in the words of a dramatic writer:
The ungrateful heart

“Is fit for treasons, stratagems,
and spoils,

“The motions of his spirit are
dull as night, [Erebus,

“And his affections dark.
“Let no such man be trusted.”

On the folly of being anxiously curious to enquire what is said of us in our absence.

THE best dispositions have usually the most sensibility. They have also that delicate regard for their reputations, which renders them sorely afflicted by the secret attacks of calumny and detraction. It is not an unreasonable and excessive self love, but a regard to that without which a feeling mind cannot be happy, which renders many of us attentive to every word which is whispered of us in our absence.

From whatever motive it arises, an anxious curiosity to know the reports concerning ourselves, is an infallible cause of misery. No virtue, no prudence, no caution, no generosity, can preserve us from misrepresentation. Our conduct must be misunderstood by weak intellects, and by those who see only a part of it, and hastily form a judgment of the whole. Every man of eminence has those who hate, who envy, and who affect to despise him. These will see his actions with a jaundiced eye, and will represent them to others in the colours in which themselves behold them. Many from carelessness, wantonness, or from a desire to entertain their company, are inclined to sport with respectable characters, and love to display their ingenuity by the invention of a scandalous tale. Nothing renders a man more agreeable in many companies, than his possessing a fund of delicious anecdotes.

It is certain then, that from weakness, wantonness, or malevolence, a man, whose merit renders him a topic of conversation, will be misrepresented. He who solicitously enquires what is said

of him, will certainly hear something which will render him uneasy. His uneasiness will be increased, when he finds the poisoned arrow shot in the dark; so that no abilities can repel the blow, and no innocence shield him from the assailant. Open attacks can be openly opposed; but the obscure insinuation proceeds without the possibility of resistance, like the worm which penetrates the ship which has withstood the cannon. It is better, therefore, not to be too anxious to discover attacks, which, when discovered, add to our torment, but cannot be successfully resisted.

Indeed we are apt to feel upon these occasions more acutely than we ought. We are told by a menial servant, or any other of our spies, that a person, whom we esteemed our friend, has spoken slightly of us, made a joke upon us, or cast a severe reflection. Immediately on hearing the information, our blood boils within us. The indignity, we imagine, calls for our warmest resentment. Our friend is discarded, or suspected, as a treacherous wretch, unworthy of our love and confidence. This hasty ebullition of resentment is, I am ready to allow, very natural, and so are many other disorders of the passions. But, if we were to study the case, and acquire a right idea of the ways of men in society, we should find that in such instances our resentments may not only be too violent, but causeless; for we should recollect, that the human mind, without absolutely relinquishing its principles, is often inclined, from the incidental influence of temper, of levity, of frolic,

frolic, of intemperance, of precipitation, to speak inconsistently with them, and in a manner which the general tenor of our conduct uniformly contradicts. We should also recollect, that, besides this temporary variable-ness of the mind, the tongue is unruly, and, when the spirits or the passions are high, utters almost spontaneously what the mind, which ought to hold the bridle, would willingly keep in. If we reflect upon these things, and upon what has fallen under our experience, we may perhaps discover, that even real and worthy friends may speak unkindly of us, without any design to hurt us, or to violate the bonds of friendship. It is the infirmity of human nature which causes unintentional lapses in the duties of friendship, as well as in all other duties. By too eagerly listening to the casual censure whispered in a careless manner, we increase the evil, and cause a rupture where none was intended.

A man, who is constantly solicitous to hear the reports which are raised of him, of his family, and of his conduct, depends, in a great measure, for happiness upon his servants; upon those whose ideas are narrow, and whose hearts are too often ungrateful; who overhear a part of a conversation, and supply the rest when they repeat it, by invention; who love to entertain the visitors and acquaintance with the private affairs of the house in which they live, and who are apt to blacken the characters of their supporters and protectors, in revenge for a reprimand, or from the natural malignity of a bad heart. The tongue, said Juvenal, is the worst part of a bad servant. But the

master of a family, who is always endeavouring to collect what is uttered by his humble friends, as servants have been called, will find himself subject to perpetual mortification. And it is a circumstance which renders his solicitude peculiarly unwise, that, after all the idle stories which their garrulity or resentment may lead them to propagate, they may be as good servants as any others he might engage in their room, or as human nature, in its uncultivated state, is found in general to afford. When their foolish words are uttered, they vanish into air, and the servants return to their duties, and probably will serve their masters as usefully and as faithfully as if nothing had been said in their angry or unthinking moments. So little meaning and weight are there in the words of the weak and the passionate, and so inconsistent with wisdom to listen to that tale, which, while it sinks into the mind of him who hears that he is the subject of it, passes over the minds of others, as the shadow over the earth; or, supposing it to be noticed, remembered, and even capable of doing him an injury, he can only make it more mischievous by paying attention to it, and giving it an importance not its own.

It will conduce, in a peculiar manner, to the peace of all persons who superintend large families, or large numbers of assistants, or of subordinate classes, such as the governors of schools and colleges, the generals of armies, the employers of manufacturers, and many others in situations somewhat similar; if they can habituate themselves to disregard those

calumnies

calumnies which will certainly be poured upon them, though they should not merit ill treatment. Their hearts will indeed often be wrung with grief, if they are sensible of every ill-natured whisper, which makes its way like the worm in the earth, and may at last corrode the worthiest bosom, if the breast plate of reason is not previously applied. Whoever has many individuals under his direction, is exposed to the malice of them all; and as dispositions and tempers are often diametrically opposite, he can scarcely fail to offend as many as he pleases: for the very conduct which pleases one set, will give offence to the other. Friends, as well as enemies, are liable to ill humour and caprice; and every malignant remark is as naturally levelled at the superintendant; as the musket at the target. A man, who has many persons under him, must not only not go in search of the darts which are thrown at him, but even when he cannot avoid seeing them, must let them waste their force unguarded. If he does not adopt this conduct, his life will be a perpetual torment, and may possibly terminate in that which is the frequent death of good men, a broken heart.

Perhaps we might be less inclined to enquire what is said of us in our absence, and less affected with it when discovered, if we considered how freely we ourselves are apt to speak even of those we love. We censure and we ridicule others, in the gaiety and thoughtlessness of conversation, and what we have said makes so little impression upon ourselves that we forget it; and, in the next hour, probably speak with honour of the same persons, and

then, and on all occasions, would be ready to serve them. Beware of the man, says Horace, who defends not his absent friend when he is blamed by others, and who blames him himself. But such is his nature, that, in a fit of levity, a man will speak of another, and hear him spoken of in such terms, as, in his serious moments, he would resent. Let any man ask himself, whether he has not often said such things of others, without meaning to injure them, or ever thinking seriously of what he was saying, as, if he were to hear that they were said of himself, in any manner whatever, he would not warmly retaliate? Let him then endeavour to see things in the same light, when he finds he has been carelessly censured, in which he saw them when he carelessly censured others. Indeed it must be allowed, that a man of sensibility and honour cannot take too much pains to vindicate his character from any open and direct calumny; but the same spirit which leads him to that manly conduct, will induce him to leave the dirty dealers in scandal to themselves, and to their mean occupations.

Though a delicate regard for character is virtuous and rational, yet it is really true, that we all estimate our own value among others much higher than it is estimated by them. What is said of us seldom sinks so deeply in their minds as, from a vain idea of our own importance, we are apt to imagine. We are occasionally talked of, it may be, in the course of common conversation, and serve for topics, together with the weather, the wind, and the news: but he who thinks that he is

is the constant object of his neighbour's accurate and close inspection, is ignorant of human nature. Man's chief object of attention is himself; and though, to fill an idle hour, he may talk of others, it is carelessly and indifferently; and, whether he speaks in praise or dispraise, he often means neither to serve nor injure. From supposing ourselves of more consequence with others than we are, we suspect that they are conversing about us when they really think not of us; and, when they are known by us to have spoken unkindly or contemptuously, we immediately consider them as declared enemies. Our suspicions are awakened when led to entertain bad opinions of mankind, and our good humour is soured for ever, 'But good humour,' says an elegant writer, 'is the salt which gives a seasoning to the feast of life; and which, if it be wanting, renders the feast incomplete. Many causes contribute to impair this amiable quality; but nothing, perhaps, more than bad opinions of mankind.' To avoid bad opinions of mankind, much of their ill deeds and ill sayings must be attributed to thoughtlessness, and not only to malignity; we must not always be on the watch to hear what is said against us in an unguarded hour; we must be humble, and consider, whether we do not treat others just as we complain of being treated by them; and, while we complain of mankind, whether ourselves, and the dispositions which we entertain, do not furnish some of the justest causes of the complaint. Upon the whole, let it be our first object to do our duty, and not to be

very anxious about any censure but that of conscience.

Let the weak and the ill-natured enjoy the poor pleasure of whispering calumny and detraction, and let the man of sense and spirit display the wisdom and dignity of disregarding them. The dog bays the moon, but the moon still shines on in all its beautiful serenity and lustre, and moves in its orbit with undisturbed regularity.

The scriptures, among all their other recommendations, abound with passages which finely portray the human heart. I will cite one passage, which is very apposite to the subject of this paper: 'Take no heed to all words that are spoken, lest thou hear thy servant curse thee. For oftentimes also, thine own heart knoweth, that thou thyself likewise hast cursed others.'

A letter from Monimia to her friend.

TO you, the companion of my earliest youth—to you, who shared my transient sorrows at that period, and of whose griefs I partook in turn—this letter is addressed. I purpose giving you an account of my sufferings from the year 1775 to almost the present day. I mean to display (I hope not presumptuously) the dispensations of providence: to exhort you (if admonition be wanting) from the paths of pride, which lead us often into a wilderness of woe; to conduct you to the level road of humility, where only we can travel with contentment and safety; and, in short, by exhibiting my calamities, to render you content with that condition

dition of life in which heaven has placed you. You well remember that my parents, although not in affluent circumstances, educated me with a degree of indulgence by no means suitable to my humble expectations. The petulance of my infancy was increased by their mistaken fondness. Whatever I coveted through childish folly, I obtained from parental weakness. The glittering bauble for which I wept was never denied me. My little heart even then rejoiced in all the gaudy frippery of dress. The seeds of vanity were sutured to spring up in my bosom. Is it therefore to be wondered at, that they should produce a superabundant harvest?

I perfectly remember, that, when a respectable clergyman, and his equally respectable wife, ventured, on a certain occasion, to remonstrate with my parents on their excessive indulgence to me—my father answered them with a degree of coldness bordering on contempt—that he was in decent circumstances; that, as he had but one child, and no prospect of another, he ought to be allowed, uncensured and unquestioned, to indulge her in all innocent amusements; and that, since he never meddled with other people's concerns, he hoped he should not be molested with unsolicited advice in future. This retort produced the desired effect. The clergyman and his lady visited us no more. The event was extremely agreeable to me. The clergyman, I thought, had a most forbidding countenance; and I conceived his wife to possess an austere and rigid temper.

After this rebuff, which was soon spread abroad by the servants, what decent neighbour could be expected even to hint to my parents the impropriety of their conduct? One circumstance, I confess, gave me some chagrin, which however wore off in a few days. As I sat in a window, amusing myself with my doll, I overheard a young lady, about a year older than myself, thus speak to her younger sister, "upon my word, Sally, if you do not behave better, and pay more attention to your book and your needle, you will be as great a fool and romp as Miss Monimia." I had heretofore been somewhat offended at the advice of the clergyman and his helpmate; but, with blushes I own, that I now felt a degree of animosity bordering on a spirit of revenge. My face and bosom glowed with all the redness of rage, and at times I was ready to swoon, till nature relieved me by a plentiful shower of tears.

Convinced that I now supplied the village with a subject of conversation, I secluded myself from company for a few days; but my vivacity, or rather pertness, returning with redoubled impetuosity, I again paraded the street; and, indulging a premature forwardness, smiled at the frowns of the grave; received, without a blush, the silly compliment of the beau; heard, with complacency, the protestations of the rake, who swore I was as handsome as an angel; and, finding no check at home, disdained all admonitions from abroad.

At length the time arrived when I ought to have felt the hand, and acknowledged the
healing

healing power of adversity. My father failed in his business. Possessed of an aspiring mind, his spirit could not brook misfortune. In short, he fell sick; and, after a few days, paid the last tribute to nature. My mother did not long survive the stroke. Oh! my honoured parents! my heart bleeds at the recollection of your sufferings. Yet had you prudently managed your little property, you might still have cheered the heart of your daughter. You still might afford her an asylum from the frowns of the world and the woes of poverty, aggravated by the remembrance of better days.

The executors of my father's will collected from the wreck of his property about a hundred pounds, which, with my clothes and some trinkets, constituted all my fortune. The greater part of the money they put out at interest for my use. A maiden aunt advanced in years, who lived in the back country, hearing of my embarrassed situation, gave me a kind invitation to her house. Thither I repaired: my heart aching with distress, but my vanity not yet sufficiently mortified.

With her I remained about two years; during the former of which, my supposed accomplishments, together with the splendor of my dress, procured me some respect from her daughters, and considerable admiration from the neighbouring farmers and their families. But in the course of the latter years, I found this respect and admiration to subside by degrees till they altogether vanished. I now was sneered at with scorn, mortified by reproach, and insulted without the most distant prospect of redress or relief.

At length the hour of my deliverance from this scene arrived. But, good heaven! what a deliverance! The Indians made an irruption into that part of the country, murdered the old and infirm, and carried the young and active into captivity.

What woes did I now experience! The shrieks of several of my acquaintance, on whom these savages glutted their thirst of revenge, still ring in my ears. My heart still shrinks, and my blood still freezes, at the recollection of their sufferings.

I was consigned to the care of a squaw, who adopted me as her daughter. In this situation I was compelled to undergo such drudgery as I scarcely before could have conceived a woman could endure. I laboured in the fields with the Indian women, who, during the hunting parties of the men, or their military operations, cultivate the fields and collect the harvest. Now indeed the measure of my woes was complete. I was accused of idleness, because weak in body; and reproached with pride, because delicate in mind. But my mother, so called, protected me from actual outrage.

At length, with several other whites, I was delivered from the most cruel bondage, by the conduct and intrepidity of a gallant commander, by whose bounty I was enabled to reach Philadelphia, where, in the house, and under the humane protection of the most amiable of her sex, I earn my bread with decent cheerfulness, and look back, I trust, with becoming serenity on the follies of my childhood, and on the sufferings of my youth.

Let

Let this letter, my friend, which you may read to your acquaintance, teach them and you, abhorrence of pride, and an attachment to prudence; and shew them, that those who indulge in haughtiness at one period, may be compelled to stoop to servility at another.—I am, with all regard, your very affectionate

MONIMIA.

Remarkable instance of the Superstitious Credulity of the Chinese.

THE superstitious credulity of the Chinese is assiduously kept up by the Bonzes, who are vagabonds, brought up from their infancy in effeminacy, idleness, and aversion to labour; and the greatest part of whom devote themselves to this profession for mere subsistence. There is, consequently, no kind of artifice which they do not employ, to extort presents from the devout worshippers of *Fo*. Nothing is more common in China, than recitals of the artful tricks of these pious cheats. The following instance may divert our readers:

Two of these Bonzes roving about the country, perceived two or three large ducks in the farm-yard of a rich peasant, they instantly prostrated themselves before the gate, and began to groan and weep very bitterly. The farmer's wife, who saw them from her chamber, went out to know the subject of their grief. 'We know,' said they, 'that the souls of our fathers have passed into the bodies of these ducks; and our fears lest you should kill them, will inevitably make us die ourselves with grief.'—'It is true,' answered the farmer's wife, 'it was our intention to sell them, but since they are your fathers, I

will give you my word 'to keep them.' This was not what the Bonzes wished for: 'Ah!' said they, 'your husband may not be so charitable; and we shall certainly die if any accident betal them.' In fine, after a long conversation, the good woman was so affected by their apparent grief, that she committed the ducks to their filial care. They received them with great respect, after having twenty times prostrated themselves before them; but that very night they put their pretended fathers on the spit, and handsomely regaled themselves.

These Bonzes are acquainted with all the resources of hypocrisy. They know, to a moment, when to cringe and to assume the most abject humility. They affect a gentleness, complaisance, and modesty, calculated to captivate every heart. They may be taken for so many saints, especially when, to this engaging exterior, they add the most rigid fasting, frequent watchings, and long prayers before the altars of *Fo*. The gifts which they cannot obtain by cunning and address, they endeavour to procure by exciting compassion for the austerity of their penances. They may be met with in the most public streets, displaying to the eyes of the people a spectacle of the most frightful macerations. Some, with difficulty, drag along the streets heavy chains, thirty feet long, fastened to their neck and legs.—Others bruise themselves by striking their foreheads with a heavy stone, and some even carry burning coals on their heads, exclaiming, 'You see what we suffer for your faults, and can you be so cruel as to refuse us a small pittance?'

D E.

DECLARATION OF INDEPENDENCE.

In Congress, July 4, 1776.

"A Declaration by the Representatives of the United States of America, in Congress assembled."

WHEN, in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume, among the powers of the earth, the separate and equal station to which the laws of nature and of nature's God entitle them, a decent respect to the opinions of mankind requires, that they should declare the causes which impel them to the separation.

We hold these truths to be self evident—that all men are created equal;—that they are endowed by their creator with certain unalienable rights;—that among these are life, liberty, and the pursuit of happiness;—that to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed;—that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness. Prudence indeed will dictate, that governments long established should not be changed for light and transient causes; and accordingly all experience hath shewn, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their right, it is their duty, to throw off such government, and to provide new guards for their future security. Such has been the patient sufferance of these colonies; and such is now the necessity which constrains them to alter their former systems of government. The history of the present king of Great-Britain, is a history of repeated injuries and usurpations, all having in direct object the establishment of an absolute tyranny over these States. To prove this, let facts be submitted to a candid world.

He has refused his assent to laws, the most wholesome and necessary for the public good.

He has forbidden his governors to pass laws of immediate and pressing importance, unless suspended in their operation till his assent should be obtained; and when so suspended, he has utterly neglected to attend to them.

He has refused to pass other laws for the accommodation of large districts of people, unless those people would relinquish the right of representation in the legislature—a right inestimable to them, and formidable to tyrants only.

He has called together legislative bodies at places unusual, uncomfortable, and distant from the depository of their public records, for the sole purpose of fatiguing them into compliance with his measures.

He has dissolved representative houses repeatedly, for opposing, with manly firmness, his invasions on the rights of the people.

He has refused, for a long time after such dissolutions, to cause others to be elected; whereby the legislative powers, incapable of annihilation, have returned to the people at large for their exercise; the state remaining, in the mean time, exposed to all the danger of invasion from without and convulsions within.

He has endeavoured to prevent the population of these States; for that purpose, obstructing the laws for naturalization of foreigners; refusing to pass others to encourage their migrations hither, and raising the conditions of new appropriations of lands.

He has obstructed the administration of justice, by refusing his assent to laws for establishing judiciary powers.

He has made judges dependent on his will alone for the tenure of their offices, and the amount and payment of their salaries.

He has erected a multitude of new offices, and sent hither swarms of officers to harass our people, and eat out their substance.

He has kept among us, in times of peace, standing armies, without the consent of their legislatures.

He has affected to render the military independent of, and superior to the civil power.

He has combined with others to subject us to a jurisdiction foreign to our constitution, and unacknowledged by our laws; giving his assent to their pretended acts of legislation:—

For quartering large bodies of armed troops among us:—

For protecting them, by a mock trial, from punishment for any murders which they should commit on the inhabitants of these States:—

For cutting off our trade with all parts of the world:—

For imposing taxes on us without our consent:—

For depriving us, in many cases, of the benefits of trial by jury:—

For transporting us beyond seas to be tried for pretended offences:—

For abolishing the free system of English laws in a neighbouring province, establishing therein an arbitrary government, and enlarging its boundaries, so as to render it at once an example and fit instrument for introducing the same absolute rule into these colonies:—

For taking away our charters, abolishing our most valuable laws, and altering fundamentally the forms of our governments:—

For suspending our own legislatures, and declaring themselves invested with powers to legislate for us in all cases whatsoever.

He has abdicated government here, by declaring us out of his protection, and waging war against us.

He has plundered our seas, ravaged our coasts, burnt our towns, and destroyed the lives of our people.

He is at this time transporting large armies of foreign mercenaries to complete the works of death, desolation, and tyranny, already begun, with circumstances of cruelty and perfidy scarcely paralleled in the most barbarous ages, and totally unworthy the head of a civilized nation.

He has constrained our fellow citizens, taken captive on the high seas,

seas, to bear arms against their country, to become the executioners of their friends and brethren, or to fall themselves by their hands.

He has excited domestic insurrections amongst us, and has endeavoured to bring on the inhabitants of our frontiers the merciless Indian savages, whose known rule of warfare is an undistinguished destruction of all ages, sexes, and conditions.

In every stage of these oppressions we have petitioned for redress in the most humble terms: our repeated petitions have been answered only by repeated injury. A prince, whose character is thus marked by every act which may define a tyrant, is unfit to be the ruler of a free people.

Nor have we been wanting in attention to our British brethren. We have warned them, from time to time, of attempts made by their legislature to extend an unwarrantable jurisdiction over us. We have reminded them of the circumstances of our emigration and settlement here. We have appealed to their native justice and magnanimity, and we have conjured them, by the ties of our common kindred, to disavow these usurpations, which would inevitably interrupt our connections and correspondence. They too have been deaf to the voice of justice and of consanguinity. We must therefore acquiesce in the necessity which denounces our separation, and hold them, as we hold the rest of mankind, enemies, in war—in peace, friends.

We, therefore, the representatives of the United States of America, in general congress assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the name, and by the authority of the good people of these colonies, solemnly publish and declare, that these united colonies are, and of right ought to be, free and independent states;—that they are absolved from all allegiance to the British crown;—that all political connection between them and the state of Great-Britain is, and ought to be totally dissolved; and that, as free and independent states, they have full power to levy war, conclude peace, contract alliances, establish commerce, and to do all other acts and things which independent states may of right do. And for the support of this declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes, and our sacred honour.

JOHN HANCOCK, President.

NEW-HAMPSHIRE.—Josiah Bartles, William Whipple, Matthew Thornton.

MASSACHUSETTS-BAY.—Samuel Adams, John Adams, Robert Treat Paine, Elbridge Gerry.

RHODE-ISLAND, &c.—Stephen Hopkins, William Ellery.

CONNECTICUT.—Roger Sherman, Samuel Huntington, William Williams, Oliver Wolcott.

NEW-YORK.—William Floyd, Philip Livingston, Francis Lewis, Lewis Morris.

NEW-JERSEY.—Richard Stockton, John Witherspoon, Francis Hopkinson, John Hart, Abraham Clark.

PENNSYLVANIA.—Robert Morris, Benjamin Rush, Benjamin Franklin,

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Franklin, John Morton, George Clymer, James Smith, George Taylor, James Wilson, George Ross.

DELAWARE.—Cæsar Rodney, George Read.

MARYLAND.—Samuel Chase, William Paca, Thomas Stone, Charles Carroll, of Carrollton.

VIRGINIA.—George Wythe, Richard Henry Lee, Thomas Jefferson, Benjamin Harrison, Thomas Nelson, jun. Francis Lightfoot Lee, Carter Braxton.

NORTH-CAROLINA.—William Hooper, Joseph Hewes, John Penn.

SOUTH-CAROLINA.—Edward Rutledge, Thomas Heyward, jun. Thomas Lynch, jun. Arthur Middleton.

GEORGIA.—Button Gwinett, Lyman Hall, George Walton.

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**THE CONSTITUTION**

Framed for the United States of America, by a Convention of Deputies from the States of New-Hampshire, Massachusetts, Connecticut, New-York, New-Jersey, Pennsylvania, Delaware, Maryland, Virginia, North-Carolina, South Carolina, and Georgia, at a session begun May 14, and ended September 17, 1787.

**W**E, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defence, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America.

**ARTICLE I.**

**SECTION I.**

ALL legislative powers herein granted, shall be vested in a congress of the United States, which shall consist of a senate and house of representatives.

**SECTION II.**

1. The house of representatives shall consist of members chosen every second year by the people of the several states: and the electors in each state shall have the qualifications requisite for electors of the most numerous branch of the state legislature.

2. No person shall be a representative who shall not have attained to the age of twenty-five years, and been seven years a citizen of the United States; and who shall not, when elected, be an inhabitant of that state in which he shall be chosen.

3. Representatives, and direct taxes shall be apportioned among the several states which may be included in this union, according to their respective numbers, which shall be determined by adding to the whole number of free persons, including those bound to service for a term of years, and excluding Indians not taxed, three-fifths of all other persons. The actual enumeration shall be made within three years after the first meeting of the congress of the United States; and within every subsequent term of ten years, in such manner as they shall by law direct. The number of representatives shall not exceed one for every thirty thousand: but each state shall have at least one representative:



representative : and, until such enumeration shall be made, the state of New-Hampshire shall be entitled to choose three; Massachusetts eight; Rhode Island and Providence Plantations one; Connecticut five; New-York six; New-Jersey four; Pennsylvania eight; Delaware one; Maryland six; Virginia ten; North-Carolina five; South-Carolina five; and Georgia three.

4. When vacancies happen in the representation from any state, the executive authority thereof shall issue writs of election to fill such vacancies.

5. The house of representatives shall choose their speaker and other officers; and shall have the sole power of impeachment.

## SECTION III.

1. The senate of the United States shall be composed of two senators from each state, chosen by the legislature thereof, for six years; and each senator shall have one vote.

2. Immediately after they shall be assembled, in consequence of the first election, they shall be divided, as equally as may be, into three classes. The seats of the senators of the first class shall be vacated at the expiration of the second year; of the second class, at the expiration of the fourth year; and of the third class, at the expiration of the sixth year: so that one third may be chosen every second year. And if vacancies happen by resignation or otherwise, during the recess of the legislature of any state, the executive thereof may make temporary appointments until the next meeting of the legislature, which shall then fill such vacancies.

3. No person shall be a senator who shall not have attained to the age of thirty years, and been nine years a citizen of the United States; and who shall not, when elected, be an inhabitant of that state for which he shall be chosen.

4. The vice-president of the United States shall be president of the senate; but shall have no vote, unless they be equally divided.

5. The senate shall choose their other officers; and also a president *pro tempore* in the absence of the vice-president, or when he shall exercise the office of president of the United States.

6. The senate shall have the sole power to try all impeachments. When sitting for that purpose, they shall be on oath or affirmation. When the president of the United States is tried, the chief justice shall preside: and no person shall be convicted, without the concurrence of two-thirds of the members present.

7. Judgment, in cases of impeachment, shall not extend further than to removal from office, and disqualification to hold and enjoy any office of honour, trust, or profit under the United States. But the party convicted shall, nevertheless, be liable and subject to indictment, trial, judgment, and punishment according to law.

## SECTION IV.

1. The time, places, and manner of holding elections for senators and representatives, shall be prescribed in each state by the legislature thereof; but the congress may at any time by law make or alter their regulations, except as to the places of choosing senators.

2. The congress shall assemble at least once in every year, and  
such



such meeting shall be on the first Monday in December, unless they shall by law appoint a different day.

## SECTION V.

1. Each house shall be the judge of the elections, returns, and qualifications of its own members; and a majority of each shall constitute a quorum to do business: but a smaller number may adjourn from day to day, and may be authorised to compel the attendance of absent members, in such manner, and under such penalties as each house may provide.

2. Each house may determine the rules of its proceedings; punish its members for disorderly behaviour; and, with the concurrence of two-thirds, expel a member.

3. Each house shall keep a journal of its proceedings; and, from time to time, publish the same, excepting such parts as may in their judgment require secrecy: and the yeas and nays of the members of either house, on any question, shall, at the desire of one-fifth of those present, be entered on the journal.

4. Neither house, during the session of congress, shall, without the consent of the other, adjourn for more than three days, nor to any other place than that in which the two houses shall be sitting.

## SECTION VI.

1. The senators and representatives shall receive a compensation for their services, to be ascertained by law, and paid out of the treasury of the United States. They shall in all cases, except treason, felony, and breach of the peace, be privileged from arrest during their attendance at the session of their respective houses, and in going to, and returning from the same: and for any speech or debate in either house, they shall not be questioned in any other place.

2. No senator or representative shall, during the time for which he was elected, be appointed to any civil office under the authority of the United States, which shall have been created, or the emoluments of which shall have been increased during such time: and no person holding any office under the United States, shall be a member of either house during his continuance in office.

## SECTION VII.

1. All bills for raising revenue shall originate in the house of representatives; but the senate shall propose or concur with amendments, as on other bills.

2. Every bill which shall have passed the house of representatives and the senate, shall, before it become a law, be presented to the president of the United States. If he approve, he shall sign it; but if not, he shall return it, with his objections, to that house in which it shall have originated, who shall enter the objections at large on their journal, and proceed to consider it. If, after such reconsideration, two-thirds of that house shall agree to pass the bill, it shall be sent, together with the objections, to the other house, by which it shall likewise be reconsidered; and, if approved by two-thirds of that house, it shall become a law. But in all such cases, the votes of both houses shall be determined by yeas and nays: and the names of the persons voting for and against the bill, shall be entered on the journal



of each house respectively. If any bill shall not be returned by the president within ten days (Sundays excepted) after it shall have been presented to him, the same shall be a law, in like manner as if he had signed it, unless the congress, by their adjournment, prevent its return, in which case it shall not be a law.

3. Every order, resolution, or vote, to which the concurrence of the senate and house of representatives may be necessary (except on question of adjournment) shall be presented to the president of the United States; and, before the same shall take effect, be approved by him; or, being disapproved by him, shall be repassed by two-thirds of both houses, according to the rules and limitations prescribed in the case of a bill.

#### SECTION VIII.

The congress shall have power

1. To lay and collect taxes, duties, imposts, and excises, to pay the debts, and provide for the common defence and general welfare of the United States: but all duties, imposts and excises shall be uniform throughout the United States.
2. To borrow money on the credit of the United States.
3. To regulate commerce with foreign nations, and among the several states, and with the Indian tribes.
4. To establish an uniform rule of naturalization, and uniform laws on the subject of bankruptcies throughout the United States.
5. To coin money, regulate the value thereof and of foreign coins and fix the standard of weights and measures.
6. To provide for the punishment of counterfeiting the securities, and current coin of the United States.
7. To establish post-offices and post roads.
8. To promote the progress of science and useful arts, by securing, for limited times, to authors and inventors, the exclusive right to their respective writings and discoveries.
9. To constitute tribunals inferior to the supreme court.
10. To define and punish piracies and felonies committed on the high seas, and offences against the law of nations.
11. To declare war, grant letters of marque and reprisal, and make rules concerning captures on land and water.
12. To raise and support armies. But no appropriation of money for that use shall be for a longer term than two years.
13. To provide and maintain a navy.
14. To make rules for the government and regulation of the land and naval forces.
15. To provide for calling forth the militia to execute the laws of the union, suppress insurrections, and repel invasions.
16. To provide for organizing, arming, and disciplining the militia, and for governing such part of them as may be employed in the service of the United States: reserving to the states respectively the appointment of the officers, and the authority of training the militia according to the discipline prescribed by congress.
17. To exercise exclusive legislation in all cases whatsoever, over such district (not exceeding ten miles square) as may, by cession of particular



particular states, and the acceptance of congress, become the seat of the government of the United States; and to exercise like authority over all places purchased by the consent of the legislature of the state in which the same shall be, for the erection of forts, magazines, arsenals, dock-yards, and other needful buildings; and,

18. To make all laws which shall be necessary and proper for carrying into execution the foregoing powers, and all other powers vested by this constitution in the government of the United States, or in any department or officer thereof.

## SECTION IX.

1. The migration or importation of such persons as any of the states now existing shall think proper to admit, shall not be prohibited by the congress prior to the year one thousand eight hundred and eight; but a tax or duty may be imposed on such importation, not exceeding ten dollars for each person.

2. The privilege of the writ of *habeas corpus* shall not be suspended, unless when in cases of rebellion or invasion the public safety may require it.

3. No bill of attainder, or *ex post facto* law, shall be passed.

4. No capitation or other direct tax shall be laid, unless in proportion to the census or enumeration herein before directed to be taken.

5. No tax or duty shall be laid on articles exported from any state. No preference shall be given by any regulation of commerce or revenue, to the ports of one state over those of another; nor shall vessels bound to or from one state, be obliged to enter, clear, or pay duties in another.

6. No money shall be drawn from the treasury, but in consequence of appropriations made by law: and a regular statement and account of the receipts and expenditures of all public money shall be published from time to time.

7. No title of nobility shall be granted by the United States: And no person holding any office of profit or trust under them, shall, without the consent of congress, accept of any present, emolument, office, or title of any kind whatever, from any king, prince, or foreign state.

## SECTION X.

1. No state shall enter into any treaty, alliance, or confederation; grant letters of marque and reprisal; coin money; emit bills of credit; make any thing but gold and silver coin a tender in payment of debts; pass any bill of attainder, *ex post facto* law, or law impairing the obligation of contracts, or grant any title of nobility.

2. No state shall, without the consent of congress, lay any imposts or duties on imports or exports, except what may be absolutely necessary for executing its inspection laws; and the nett produce of all duties and imposts laid by any state on imports or exports, shall be for the use of the treasury of the United States; and all such laws shall be subject to the revision and controul of the congress. No state shall, without the consent of congress, lay any duty on tonnage, keep troops or ships of war in time of peace, enter into any agreement or compact with another state, or with a foreign power, or engage in war, unless actually invaded, or in such imminent danger as will not admit of delay.



ARTICLE II.

SECTION I.

1. The executive power shall be vested in a president of the United States of America. He shall hold his office during the term of four years, and, together with the vice-president, chosen for the same term, be elected as follows:—

2. Each state shall appoint, in such manner as the legislature thereof may direct, a number of electors, equal to the whole number of senators and representatives to which the state may be entitled in the congress. But no senator or representative, or person holding an office of trust or profit under the United States, shall be appointed an elector.

3. The electors shall meet in their respective states, and vote by ballot for two persons, of whom one at least shall not be an inhabitant of the same state with themselves: And they shall make a list of all the persons voted for, and of the number of votes for each; which list they shall sign and certify, and transmit sealed to the seat of the government of the United States, directed to the president of the senate. The president of the senate shall, in the presence of the senate and house of representatives, open all the certificates, and the votes shall then be counted. The person having the greatest number of votes shall be the president, if such number be a majority of the whole number of electors appointed; and if there be more than one who have such majority, and have an equal number of votes, then the house of representatives shall immediately choose by ballot one of them for president: and if no person have a majority, then from the five highest on the list, the said house shall in like manner choose the president. But in choosing the president the votes shall be taken by the states, the representation from each state having one vote; a quorum for this purpose shall consist of a member or members from two-thirds of the states; and a majority of all the states shall be necessary to a choice. In every case after the choice of the president, the person having the greatest number of votes of the electors shall be the vice-president. But if there should remain two or more who have equal votes, the senate shall choose from them by ballot the vice-president.

4. The congress may determine the time of choosing the electors, and the day on which they shall give their votes; which day shall be the same throughout the United States.

5. No person, except a natural born citizen, or a citizen of the United States, at the time of the adoption of this constitution, shall be eligible to the office of president. Neither shall any person be eligible to that office, who shall not have attained to the age of thirty-five years, and been fourteen years a resident within the United States.

6. In case of the removal of the president from office, or of his death, resignation, or inability to discharge the powers and duties of the said office, the same shall devolve on the vice-president; and the congress may, by law, provide for the case of removal, death, resignation, or inability, both of the president and vice-president, declaring what officer shall then act as president: and such officer shall act accordingly,



accordingly, until the disability be removed, or a president shall be elected.

7. The president shall, at stated times, receive for his services a compensation, which shall neither be increased nor diminished during the period for which he shall have been elected: and he shall not receive, within that period, any other emolument from the United States, or any of them.

8. Before he enter on the execution of his office, he shall take the following oath or affirmation:—"I do solemnly swear [or affirm] that "I will faithfully execute the office of president of the United States; "and will, to the best of my ability, preserve, protect, and defend "the constitution of the United States."

#### SECTION II.

1. The president shall be commander-in-chief of the army and navy of the United States, and of the militia of the several states, when called into the actual service of the United States. He may require the opinion, in writing, of the principal officers in each of the executive departments, upon any subject relating to the duties of their respective offices: and he shall have power to grant reprieves and pardons for offences against the United States, except in cases of impeachment.

2. He shall have power, by and with the advice and consent of the senate, to make treaties, provided two-thirds of the senators present concur: and he shall nominate, and by and with the advice and consent of the senate shall appoint ambassadors, other public ministers, and consuls, judges of the supreme court, and all other officers of the United States, whose appointments are not herein otherwise provided for, and which shall be established by law. But the congress may, by law, vest the appointment of such inferior officers as they think proper in the president alone, in the courts of law, or in the heads of departments.

3. The president shall have power to fill up all vacancies that may happen during the recess of the senate, by granting commissions, which shall expire at the end of their next session.

#### SECTION III.

He shall, from time to time, give to the congress information of the state of the union, and recommend to their consideration such measures as he shall judge necessary and expedient. He may, on extraordinary occasions, convene both houses, or either of them: and, in case of disagreement between them with respect to the time of adjournment, he may adjourn them to such time as he shall think proper. He shall receive ambassadors and other public ministers. He shall take care that the laws be faithfully executed; and shall commission all the officers of the United States.

#### SECTION IV.

The president, vice-president, and all civil officers of the United States, shall be removed from office on impeachment for, and conviction of, treason, bribery, or other high crimes and misdemeanors.



## ARTICLE III.

## SECTION I.

The judicial power of the United States shall be vested in one supreme court, and in such inferior courts as the congress may, from time to time, ordain and establish. The judges, both of the supreme and inferior courts, shall hold their offices during good behaviour; and shall, at stated times, receive for their services a compensation, which shall not be diminished during their continuance in office.

## SECTION II.

1. The judicial power shall extend to all cases in law and equity, arising under this constitution, the laws of the United States, and treaties made, or which shall be made under their authority; to all cases affecting ambassadors, other public ministers and consuls; to all cases of admiralty and maritime jurisdiction; to controversies to which the United States shall be a party; to controversies between two or more states; between a state and citizens of another state; between citizens of different states; between citizens of the same state, claiming lands under grants of different states, and between a state, or the citizens thereof, and foreign states, citizens, or subjects.

2. In all cases affecting ambassadors, other public ministers and consuls, and those in which a state shall be a party, the supreme court shall have original jurisdiction. In all the other cases before mentioned, the supreme court shall have appellate jurisdiction, both as to law and fact, with such exceptions, and under such regulations as the congress shall make.

3. The trial of all crimes, except in cases of impeachment, shall be by jury: and such trial shall be held in the state where the said crimes shall have been committed; but when not committed within any state, the trial shall be held at such place or places as the congress may by law have directed.

## SECTION III.

1. Treason against the United States shall consist only in levying war against them, or in adhering to their enemies, giving them aid and comfort. No person shall be convicted of treason, unless on the testimony of two witnesses to the same overt act, or on confession in open court.

2. The congress shall have power to declare the punishment of treason: but no attainder of treason shall work corruption of blood, or forfeiture, except during the life of the person attainted.

## ARTICLE IV.

## SECTION I.

Full faith and credit shall be given in each state to the public acts, records, and judicial proceedings of every other state. And the congress may, by general laws, prescribe the manner in which such acts, records, and proceedings shall be proved, and the effect thereof.

## SECTION II.

1. The citizens of each state shall be entitled to all the privileges and immunities of citizens in the several states.

2. A person charged in any state with treason, felony, or other crime, who shall flee from justice, and be found in another state, shall,



on demand of the executive authority of the state from which he fled, be delivered up, to be removed to the state having jurisdiction of the crime.

3. No person held to service or labour in one state, under the laws thereof, escaping into another, shall, in consequence of any law or regulation therein, be discharged from such service or labour; but shall be delivered up on claim of the party to whom such service or labour may be due.

#### SECTION III.

1. New states may be admitted by the congress into this union; but no new state shall be formed or erected within the jurisdiction of any other state—nor any state be formed by the junction of two or more states, or parts of states—without the consent of the legislatures of the states concerned, as well as of the congress.

2. The congress shall have power to dispose of, and make all needful rules and regulations respecting the territory or other property belonging to the United States: and nothing in this constitution shall be so construed as to prejudice any claims of the United States, or of any particular state.

#### SECTION IV.

The United States shall guarantee to every state in this union a republican form of government; and shall protect each of them against invasion; and, on application of the legislature, or of the executive, (when the legislature cannot be convened) against domestic violence.

#### ARTICLE V

The congress, whenever two-thirds of both houses shall deem it necessary, shall propose amendments to this constitution; or, on the application of the legislatures of two thirds of the several states, shall call a convention for proposing amendments, which, in either case, shall be valid to all intents and purposes, as part of this constitution, when ratified by the legislatures of three-fourths of the several states, or by conventions in three-fourths thereof, as the one or the other mode of ratification may be proposed by the congress; provided, that no amendment which may be made prior to the year one thousand eight hundred and eight, shall in any manner affect the first and fourth clauses in the ninth section of the first article; and that no state, without its consent, shall be deprived of its equal suffrage in the senate.

#### ARTICLE VI.

1. All debts contracted and engagements entered into before the adoption of this constitution, shall be as valid against the United States under this constitution as under the confederation.

2. This constitution, and the laws of the United States which shall be made in pursuance thereof, and all treaties made, or which shall be made under the authority of the United States, shall be the supreme law of the land; and the judges in every state shall be bound thereby, any thing in the constitution or laws of any state to the contrary notwithstanding.

3. The senators and representatives before mentioned, and the members of the several state legislatures, and all executive and judicial officers, both of the United States and of the several states, shall be



be bound by oath or affirmation to support this constitution; but no religious test shall ever be required as a qualification to any office or public trust under the United States.

## ARTICLE VII.

The ratification of the conventions of nine states shall be sufficient for the establishment of this constitution between the states so ratifying the same.

Done in convention, by the unanimous consent of the states present, the seventeenth day of September, in the year of our Lord one thousand seven hundred and eighty-seven, and of the independence of the United States of America the twelfth. In witness whereof we have hereunto subscribed our names.

GEO. WASHINGTON, Pres. and dep. from Virginia.

NEW-HAMPSHIRE.—John Langdon, Nicholas Gilman.

MASSACHUSETTS.—Nathaniel Gorham, Rufus King.

CONNECTICUT.—William Samuel Johnson, Roger Sherman.

NEW-YORK.—Alexander Hamilton.

NEW-JERSEY.—William Livingston, David Brearley, William Patterson, Jonathan Dayton.

PENNSYLVANIA.—Benjamin Franklin, Thomas Mifflin, Robert Morris, George Clymer, Thomas Fitzsimmons, Jared Ingersoll, James Wilson, Gouverneur Morris.

DELAWARE.—George Reed, Gunning Bedford, junior, John Dickinson, Richard Bassett, Jacob Broom.

MARYLAND.—James M. Henry, Daniel of St. Thomas Jenifer, Daniel Carroll.

VIRGINIA.—John Blair, James Madison, junior.

NORTH-CAROLINA.—William Blount, Richard Dobbs Spaight, Hugh Williamson.

SOUTH-CAROLINA.—John Rutledge, Charles Cotesworth Pinckney, Charles Pinckney, Pierce Butler.

GEORGIA.—William Few, Abraham Baldwin.

Attest. WILLIAM JACKSON, Sec'y.

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CONGRESS OF THE UNITED STATES,

Begun and held at the city of New-York, on Wednesday the fourth of March, one thousand seven hundred and eighty-nine.

The conventions of a number of the states having, at the time of their adopting the constitution, expressed a desire, in order to prevent misconstruction or abuse of its powers, that further declaratory and restrictive clauses should be added—and as extending the ground of public confidence in the government will best insure the beneficent ends of its institution—

RESOLVED, by the senate and house of representatives of the United States of America, in congress assembled, two-thirds of both houses concurring, that the following articles be proposed to the legislatures of the several states, as amendments to the constitution of the United States, all, or any of which articles when ratified by three-

three-fourths of the said legislatures, to be valid, to all intents and purposes, as part of the said constitution, viz.

ARTICLES in addition to, and amendment of the constitution of the United States of America, proposed by congress, and ratified by the legislatures of the several states, pursuant to the fifth article of the original constitution.

I. After the first enumeration required by the first article of the constitution, there shall be one representative for every thirty thousand, until the number shall amount to one hundred; after which the proportion shall be so regulated by congress, that there shall be not less than one hundred representatives—nor less than one representative for every forty thousand persons—until the number of representatives shall amount to two hundred; after which, the proportion shall be so regulated by congress, that there shall not be less than two hundred representatives, nor more than one representative for every fifty thousand persons.

II. No law varying the compensation for the services of the senators and representatives shall take effect, until an election of representatives shall have intervened.

III. Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, or abridging the freedom of speech or of the press; or the right of the people peaceably to assemble and to petition the government for a redress of grievances.

IV. A well regulated militia being necessary to the security of a free state, the right of the people to keep and bear arms shall not be infringed.

V. No soldier shall, in time of peace, be quartered in any house without the consent of the owner; nor in time of war, but in a manner to be prescribed by law.

VI. The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated: and no warrants shall issue but upon probable cause, supported by oath or affirmation—and particularly describing the place to be searched, and the persons or things to be seized.

VII. No person shall be held to answer for a capital or otherwise infamous crime, unless on a presentment or indictment by a grand jury, except in cases arising in the land or naval forces, or in the militia, when in actual service in time of war or public danger: nor shall any person be subject for the same offence to be twice put in jeopardy of life or limb; nor shall be compelled in any criminal case to be a witness against himself; nor be deprived of life, liberty or property without due process of law: nor shall private property be taken for public use without just compensation.

VIII. In all criminal prosecutions the accused shall enjoy the right to a speedy and public trial by an impartial jury of the state and district wherein the crime shall have been committed, which district shall have been previously ascertained by law; and to be informed of the nature and cause of the accusation, to be confronted with the witnesses

nesses against him, to have compulsory process for obtaining witnesses in his favour, and to have the assistance of counsel for his defence.

IX. In suits at common law, where the value in controversy shall exceed twenty dollars, the right of trial by jury shall be preserved; and no fact tried by a jury shall be otherwise re-examined in any court of the United States than according to the rules of common law.

X. Excessive bail shall not be required; nor excessive fines imposed; nor cruel and unusual punishments inflicted.

XI. The enumeration in the constitution of certain rights, shall not be construed to deny or disparage others retained by the people.

XII. The powers not delegated to the United States by the constitution, nor prohibited by it to the states, are reserved to the states respectively, or to the people.

FREDERICK AUGUSTUS MUHLENBERG,

Speaker of the house of representatives.

JOHN ADAMS, Vice-president of the United States, and president of the senate.

Attest.

JOHN BECKLEY, Clerk of the house of representatives.

SAMUEL A. OTIS, Secretary of the senate.

N. B. By the returns made into the secretary of state's office it appears, that the first article of the above amendments is agreed to by only seven states—the second by only four—and therefore these are not obligatory. All the remainder, having been ratified by nine states, are of equal obligation with the constitution itself.

August 12, 1791.

THE ABSURDITY OF WISHING.

CAN we succeed by wishing?—'tis a jest;
That constant hectic of a fool at best.
Those things we fondly dote on, when possess'd,
Inspid grow, and are no more caress'd.
One point obtain'd, another strikes the sight,
And hope deludes us with a dazzling light.
Sure 'tis absurd, impertinent, and vain,
To wish for something which we cannot gain;
Life's present comforts this at once destroys,
And makes us restless for untasted joys.
Heav'n kindly grants the boon which we implore:
That boon receiv'd, we murmur as before;
By wild caprice, from youth to age are led,
Nor cease complaints, 'till number'd with the dead.

The miser, brooding o'er his treasur'd heap,
Can no enjoyment from possession reap;
But always thirsting to increase his store,
In plenty pines, ridiculously poor.

The youthful statesman, by ambition fir'd,
Burns with impatience for the point desir'd;

But ere the wish'd-for prospect is in view,
Soon, soon he pants another to pursue.

"Give me a horse," Philario cries, "I'll ride—

"There's no diversion in the world beside;"

"Till fancy whispers gently in his ear,

"Methinks a pair would more genteel appear."

These, purchas'd once, unnumber'd wants create;

Now splendor charms him, equipage, and state:

Shifting about, inconstant as the wind,

To various schemes, at various times inclin'd:

Whate'er is present grants a transient joy:

New objects strike him, and as quickly cloy.

Fantascus weary'd out with town-delights,

Days spent in nonsense, and luxurious nights,

Flies to the country, there expects to meet

Ease for his mind, and happiness complete:

But still vast pleasures are impress'd so strong,

No rural scenes can captivate him long.

Prompted by fancy and the love of gain,

Mercator braves the rough tempestuous main;

To distant regions sails with heart elate,

And home returns both opulent and great.

But has he found, by diff'rent change of air,

That richest prize, an antidote for care?

Lothario hates a solitary life,

And turns his thoughts on "family and wife;"

By them imagines to secure content—

New cares perplex him, furniture and rent;

With children blest, anxiety commences:

He talks of nothing then but vast expenses.

Thus discontent seems woven in our frame,

And perfect bliss is nothing but a name.

Yet if we *Grove* with diligence sincere

To keep our breasts from cank'ring envy clear,

Much of this peevish humour would subside:

The greatest bar to happiness, is pride.

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